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THE LAW AND the Gospell reconciled.

OR

The Evangelicall Fayth, and the Morall Law how they stand together in the state of grace.

A treatise shewing the perpetuall vse of the Morall Law vnder the Gospell to beleeuers; in answere to a letter written by an Antinomi[illegible] a faithfull Christian. Also how the mora[illegible] of the 4th Commandement is continued in the Lords day, proued the Christian Sabbath by diuine institution.

[illegible]e Catalogue of the Antinomian doctrines.

By HENRY BVRTON.

I TIM. 1. 5.

The end of the Commandement is charity out of a pure heart, & of a good conscience, and of fayth vnfained.

Vt Rota intra rotam currit: sic lex intra Gratiam, et obseruantia legis intra diuinæ curriculum misericordiæ est. Ambros. *de Iacob, &c. li. 2. cap: 11.*

LONDON,
Printed by *J. N.* for *Thomas Slatter*, and are to bee sould at his shoppe in *Blackfryars*. 1631.

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The Euangelicall Fayth, and the Morall Law how they stand together in the state of grace.

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A briefe Catalogue of the Antinomian doctrines.

By HENRY BVRTON.

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The end of the Commandement is charity out of a true heart, & of a good conscience, and of fayth vnfained.

[illegible]

LONDON,

Printed by J. N. for Thomas Slater, and [illegible] in [illegible] 1631.

TO THE HIGH

and Mighty Prince, *Charles*, by the grace of God, King of Great *Britaine*, *France*, and *Ireland*, Defender of the Fayth, &c.

GRatious Soueraine, this ſmall treatiſe humbly pleades your Royall Patronage by a double title: the one, from the Author of it, your old ſeruant, who oweth all he is to your Maieſty; the other, from the worke it ſelfe, being a defence of the Morall Law of God againſt the Antinomian Libertines in theſe daies, who deny to beleeuers any more vſe thereof. And what one ſubiect can more iuſtly clame your Maieſties protection, then this of the Morall Law, ſith you are not only by a proper title, Defender of the fayth: but by a common truſt committed to Kings, keeper of both Tables? The diſcharge of which truſt as it tends much to the

honour of the great Lawgiuer, who hath made you his Vicegerent to see his Lawes well executed: So it is the maine propp and pillar to support and secure your royall Throne. The consideration whereof, (when I saw these sonnes of Belial thus vndermining the Kings Throne) hath prouoked my zeale both to God, and to your Maiesty, to write this simple Treatise. For to deny the Morall Law to be of any more vse to beleiuers, or to be so much as a rule of conuersation, or that they owe obedience vnto it in poynt of duety and conscience: this strikes at the very root, and cutts in sunder the knot, not onely of christian charity, but euen of all ciuill society, and happy vnion and communion betweene King and Subiects, Head and Members. For first, the rule of Gods true and vnmixed worship, commanded in the first Table, is taken away: Secondly, the rule of all christian and ciuill duties betweene man and man, in what soeuer relation they stand, of equality or inequality, Commanded in the second Table; and all this with one stroke of cutting off the Morall Law from beleiuers. And particularly, these Antinomians cut off all dutifull and conscionable obedience to Princes, grounded on the fift Commandement, wherein they being principall Parents, namely of our Country, all due honour and

obedience

obedience in the Lord is commaunded to bee giuen them in the first place, as of children to their Father. Againe, on the other side, they breake downe the bankes, that God himselfe hath pitched to confine the course of Kings, whose heares in the Lords hand, like the riuers of waters, keeping within their bankes, refresh the Land on euery side with their sweete streames: but being without the bankes of Gods sacred lawes, how soone might they ouerflow and drowne all? Therefore it was the care of the wise and good God (to the end he might prouide for the happy welfare both of the King and People) to leaue it in charge to the King of Israell that he should haue a coppy of the Law alwaies by him, to reade therein day and night, to learne thereby to feare the Lord his God, to walke humbly among his brethren, to doe iustice and iudgement, to the end hee may prolong his dayes in his Kingdome, hee and his Children in the midest thereof. But these Lawlesse Antinomians, enemyes to God, to Kings and States, would robb Christian Kings of this blessed Booke of Gods Law, that soe, if they could strippe them of the grace and feare of God in their hearts, letting loosse the reynes of all honestie and con-

Deut 17.18, 19,20.

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science, they might vsurpe a gouernment after the lust of man, not after the law of God, and so precipitate ineuitable ruine to Princes and Commonweales. For take away Gods Law, and what law of man can binde the conscience, eyther in point of obeying, or of commanding? For though it hath euer beene a Maxime among the very heathen, that humaine Lawes, and such as were ratified by solemne oathes and couenants betweene Prince and people, they held sacred and inuiolable, as that Law of the Medes and Persians, the Kings writing and seale, &c. Dan. 6. 16: Yet the maine ground that bore vp all the rest, was the conscience they had, by naturall instinct, of Gods eternall Law written in their hearts, accusing or excusing; knowing that God was an auenger of the breach of lawes, oathes, couenants, such as were agreeable to his Law. This then being the strongest ligature to combine the Head and Body politicke in a firme society, whereby it becomes inuincible, perpetuall, and glorious: these sonnes of Belial would dismember all. Wherein they plainely shew who is their syre, that lawlesse one, whose Motto is, Volumus et iubemus, wee will and command; which style Platina notes to be first taken vp by Bonifacethethird, who first vsurped

the

the Papall Headship ouer the Church; so as casting off all lawes of God and man, hee became that great Beast described in the Reuelation, whom no law or reason can bound or limit; accounting it a disparagement to his tyrannicall greatnesse, to bee confined within the lists of any lawes, oathes, vowes, couenants, though neuer so iust and sacred. Now the Lord Iesus so blesse your Maiesty, that trampling this Antinomian Anomian heresie, both syre and sonnes, vnder your sacred feete, you may long and happily raigne ouer your people, as a tender father ouer his children, while your chiefe care is first for the mayntenance of Gods pure worship without mixture, and for the execution of iustice and iudgement; these two being the summe of both the Tables, and the supporters of the Kings Throne, which the Lord euer defend from all Antinomian Anomian spirits.

In this Treatise also I haue occasionally proued the diuine institution of the Lords day, our Christian Sabbath, denyed by some. And as your raigne hath beene honoured with a pious law, for the due obseruation of this great Holy-day of Christ: So, I trust, that this my vindicating of it to its owne right of diuine institution will

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will not a little helpe to the better execution of that your Christian law. Which that it may be more reuerently and religiously obserued, both in Court, City, and Country; to the purging out of profanesse, and to the increase of all christian graces in your Maiesty, and vs your people: it is, and shall bee the daily and dutyfull prayer of

Your Maiesties loyall
subiect and old
seruant.

Henry Burton.

To

To the Reader.

CHristian Reader, *if this Treatise may seeme to any to bee superfluous, as defending that, which noe good Christians deny: yet considering how fruitfull these last times are in bringing forth the spurious spawne, and monstrous birthes of all kinds of heresies, among which this of the Antinomians, a most pestilent and pernicious sect, is not the least, which denyeth any further vse of the* Morall Law *to belieuers, no not as a rule of conuersation, as of duty to be conformed vnto: and seeing also how many counterfeit Christians are ready, & do daily intertaine this* Libertine *doctrine, which lets loosse the raines to all licentiousnesse, as both the* Doctors *and* Disciples *of this* Antinomian *heresie, the* Sons of Belial, *do euidently proue in the practise of their lawlesse and graceless life: & lastly waighing, how this Antinomian frye is, as an enemy to true fayth, and the power of religion, so a friend to all other heresies now on foote, specially*

to Popery, seruing as a way maker for it, by breaking downe the wals of the City of God, that so Romes Troian Horse, full of traiterous Engines and armed Engineers, may finde the easier reentry for the erecting of their Dagon, instead of Gods Arke: I hope thou wilt not esteeme either my paines lost in writing, or thyne in reading this small tract. And howsoeuer there is small hope, that those, who haue already deepely drunke in this sweete deadly poyson, will easily admit of any Antidote or Preseruatiue, or suffer it kindly to worke vpon them, so intoxicated they are with the spirit of giddynesse, and (I feare) many of them iustly giuen ouer of God to a reprobate sense, hauing fallen from the truth of the Ghospell once acknowledged of them: Yet I doubt not, but (by Gods grace) this Treatise will be a meanes to preserue all sound and simple-hearted christians in the true fayth of Iesus Christ, neuer to be seduced by such spirits of errour, and perhaps to reduce into the way of the truth all such honest-hearted poore soules, as haue beene beguiled by them.

Onely this let mee premonish thee of: that whereas in the fourth page I promise to affix the Copy of that letter at large, which gaue occasion of this

this Treatise: I haue since altered my minde for these reasons: 1. Because the coppy is very large: 2. Because I haue set downe the substance of it in all the particulars throughout this Tract: 3. Instead thereof, I haue added (vpon occasion offered, when I had ended this treatise) as a branch thereof, a short discourse touching the Sabbath day, the Morality whereof some haue of late impugned, as not binding Christians in the obseruation of the Lords day, the diuine Institution whereof they also deny. So as if I haue not made good my promise in a matter of no necessity, nor of much moment: thou wilt pardon mee, if I haue made thee amends, in adding that, which is of farre greater importance and benefit. And if herein also I haue not in all poynts satisfied thy iudgement to the full, concerning the Law of the Sabbath, and of the diuine institution of the Lords day instead of the Iewes Sabbath: I shall (by Gods grace) shortly giue thee further satisfaction in a fuller and ampler Treatise, purposely penned in answere to a booke lately come forth, which would vtterly euacuate the Lords day for the Christian Sabbath, and reduce vs to the Iewes Sabbath-day agayne. Which will bee a worke somuch the more necessary, by how

much this Iewish Sabbatarian findes already many Maléferiatos homines, *idle and giddy-brained Christians to imbrace his booke, which is written with Amighty, confident, and Gyantlike spirit, as if the Arguments thereof were inuincible. In the meane time inioy this, and pray for mee, that God would assist me in that greater worke, and in all things that may most concerne his glory, and the benefit of his Church. Farewell.*

Thine in Christ Iesus

Henry Burton.

Faults in the Printing, to be corrected with the pen.

Page 10. liue 10: read, Calumniations. So also, l. 15: blot out, the. p. 16: l. 17: r. close. p. 27. l. 6. r. to the ground. p. 30. l. 8. r. preaching. p. 33. l. 15. syllogisticall. p. 43. l. 5. r. morality of the Commandement. p. 51. l. 24. r. Initiation. p. 52. l. 36. r. first-fruits. p. 55. l. 6. r. Titulus l. 9. r. signe. p. 56. l. 1. r. placuent. p. 57. l. 21. r. Arians, & Acrians. l. 25. r. christian. l. 29. blot out, his. p. 58. l. 17: r. slip: p. 59. l. 6. r. lye vnder. p. 60. l. 19. r. preety reasons. l. 30. r. impose. p. 61. l. 8. blot out, & communing. p. 62. l. 31. r. detract. p. 66. l. r. commands. l. 28. r. sacred, ordinances. p. 69. in the margent. l. 13. r. pawber, and l. 26. r. 515. to 15. lighter escapes the eye well correct.

THE LAVV AND the Gospell reconciled.

The Euangelicall fayth, and the Morall Law how they stand together in the State of Grace.

Vpon occasion of a letter written by an Antinomian to a faithfull Christian.

THat which holy *Iude* deemed so needfull to write, and to exhort vnto; all true Christians should bee ready to intertaine; that is, earnestly to contend for that fayth, which was once deliuered to the Saints. This was that, which the Apostle gaue chiefely in charge to the *Philippians*, *Onely let your conuersation be such, as becommeth the Gospell of Christ, that whether I come and see you, or else be absent, I may heare of your affaires, that yee stand fast in one spirit, with one minde, striuing together for the fayth of the Gospell.* This is indeede that onely thing, worthy to bee contended for, and that with earnestnesse. And if those two mothers before King *Salomon* did so plead about the liuing child, which yet was mortall, and a sinfull brood-

Iude: 3.

Phil. i. 27.

how

how ſhould the true Church of God plead her titles to that which brings immortality, the bleſſed fruit, and iſſue of the liuiug fayth. But how ſhall we know who hath beſt right to this liuing fayth? One ſaith, Mine is the liuing fayth, and thine the dead fayth; another ſayth, No, but thine is the dead, and mine the liuing. As therefore *Solomons* ſword deciding the quarrell, gaue the liuing childe to the true mother: So the ſword of the ſpirit, Chriſts word, a greater then *Solomon*, onely can determine who is the true mother, the true Church, to which the liuing fayth of right belongeth, ſith it is deliuered to none, but to the Saints.

Nor were it a matter of wonder to heare the whore of *Babylon*, the old Romiſh beldame, to make claime to the liuing fayth, as her naturall child, which now long agoe by ouerlaying it in the night of blacke ignorance, and ſupine ſecurity, with her vnwealdy body (become ſo groſſe and monſtrous with the infinite additions of humaine Traditions, ſtanding in ſtead of her many ſubtractions and purloynings from the diuine truth) is ſtrangled, and become ſtone-dead; and on the other ſide, to charge the reformed Church of hauing the dead fayth, becauſe ſhe teacheth iuſtification by faith onely, with outworkes: but behold a wonder, that any ſonnes of this our deare mother Church ſhould proue ſo vnnaturall and vnreaſonable, as (and that moſt impudently, though withall cunningly, euen pretending the doctrine of the Church of *England* to be for them, and they for it; a thing too vſuall) to impute vnto her the dead fayth, as whereof ſhe is the teacher, while vnto the doctrine of iuſtification by fayth onely ſhe addeth and preſſeth the doctrine and practiſe of ſanctification, not onely as a frute, but as a duty ſpringing from the ſame. From which impious and ſenſeleſſe reproach while we ſhall purge our mother, wee

ſhall

shall with one bush stop two gapps: both the wide mouth of Mother Babell, crying out against vs, that by teaching Iustification by faith onely, we destroy sanctification, and the impudent mouthes of the misbegotten homebred bratts, that exclaime, we destroy the iustification of the true liuing fayth. And this done, we shall by Gods grace eyther so conuince these men, as to pull them from their dead fayth; or make it so euident to all men, as they shall confesse the dead fayth of *Belial*, or of *Baal* to be with these men, and the liuing fayth to be onely on our side.

Now the occasion of our taking this taske vpon vs, is this: there is a new sprung-vp opinion, which not onely in this City, but in some parts of the Country spreading like a Cancer, or gangrene, hath infected many, poysoning them with a schismaticall spirit, and not only alienating their minds from, but opening their mouthes against our Congregations and Ministers, so as they scoffe, and scandalize euen the soundest and sincearest preaching of the word of God. They deny any vse at all of the morall law, so farre as to be a rule of life and christian conuersation, after that a man is once brought to be a beleeuer in Christ. They allow the law no further vse, then as to bee a Schoolemaster to bring vs to Christ, and then farewell law. And if Ministers Preach and presse the duties of sanctification, these Antinomians ieare at them, yea and rayle on them to their very faces, calling them Anabaptists, and telling them, that they preach the dead fayth, and that such goodly doctrines are good for nothing, but to carry men to Hell.

And for my part, I should not haue beleeued there had bene such mouthes of blasphemy in the world, had not mine eares bene witnesses of them. And for a further proofe hereof, to make it euident to others also (besides other writings, which the ringleaders of this

Antinomian or lawlesse sect of *Belial* conuey and scatter among their Disciples) a letter, written with the chiefe ringleaders owne hand (for *ex vngue leonem*) but consigned or subscribed with the name of one of his prime she-Disciples, and sent to one Mr. T. may suffice to manifest their virulent spirits to all the world. The copie whereof is here affixed verbatim; onely I haue forborne to set downe the parties name at large, but onely the first letters of her name; concealing the Masters name, who is the inditer and writer, altogether. And I follow therein the example of holy *Ierom*, who writing to *Ctesiphon* against the *Pelagians*, sayth, No mans name is particularly touched in this small worke: wee haue spoken against the Master of a peruerse opinion, who if he shall be angry, and shall write againe, hee shall like the mouse bee bewrayed by his owne discouery, and expose himselfe to receiue yet greater wounds in a set pitcht field. And let me also aduertise the reader concerning this letter (as also of others of the like kinde, which I haue seene) that howsoeuer it hath poyson enough in it, yet it is so ministred in a goulden cup so couered ouer with clowdy and obscure words, and so tempered with sugared phrases of scripture, as that both his Disciples may with the lesse suspition and more delight drinke it downe, and his iust aduersaries may haue lesse cause to cast it in his dish, or to quarrell him, and bring him in *Quorum* for it.

Hieronimus ad Ctesiphontem aduersus Pelagianos:

And that this was the ancient guise of Heretickes, the same *Hierom* tels vs in the same place where speaking to the *Pelagian*, he saith: *Nosti &c.* Thou knowst what thou teachest thy Disciples priuately, expressing one thing with thy mouth, and concealing another in thy conscience: and to vs who are strangers, & none of thy Disciples, thou speakest by Parables, but to thine owne scholars thou vnfoldest thy mysteries: and this thou

boastest

boasteſt thou doſt, according to the ſcriptures, becauſe it is ſayd, Ieſus ſpake to the people abroad in parables, and to the Diſciples within dores hee ſayth, *To you it is giuen to know the myſteries of the kingdome of heauen, but to them it is not giuen.* And againe, *Sola hæc hæreſis, &c.* This onely is hereſie, which bluſheth to ſpeake in publike, what it feares not to teach in priuate. The rage of the ſchollars vttereth the ſilence of the Maſters. That which they haue heard in the chambers, they preach on the houſe tops; that if they ſhall pleaſe their hearers, it may bee attributed to the praiſe of their Maſters: if it diſpleaſe, the fault may bee the ſcholars, not the maſters. *Ideo creuit &c.* Thus hath your hereſie increaſed, and you haue deceiued many, because you alwayes teach and alwayes deny. It is the Churches victory, when you ſpeake plainely, what your opinion is. To ſhew your opinions, is to ſubdue them. So *Hierome.* Now let me appeale to the conſciences of the Diſciples of ſuch Maſters as we ſpeake of, whither they doe not deliuer their documents and leſſons in plainer termes, and more perſpicuous amplification in their priuate ſchole or chamber by word of mouth, then they do, or dare do publikly in their looſe papers and pamphlets? Let them tell me wherein they differ or come ſhort of the *Pelagians*, in the guiſe of broaching and venting their opinions, noted by *Ierome.* And this is the nature and practiſe of all hereſie, which ſerpent-like walkes with a doubled gate, and like the ſnaile puts forth her hornes ſlowly to proue her way, but vpon the leaſt reſiſtance quickly puls them in againe, or iugler-like, playing faſt and looſe with his ſpectators, or like lying Fame, which for feare is ſparing at firſt, till ſpreading it ſelfe, it finde credit and intertainement in the world.

Sententias veſtras prodidiſſe ſuperaſſ eſt &c. Hieron.

Yet the quieke ſighted Reader ſhall finde this letter to be not altogether ſo euen ſpun, but that it hath vn-

many knobbs and knots of grosse errour, which is euer vneuen, and neuer but vnlike it selfe, sufficiently bewraying a poysonous minde, and virulent spirit in the
2 Tim. 3. 5. &c. author, being of the number of those, who hauing a forme of godlinesse, deny the power thereof; from such turne away. Of which sort are they which creepe into houses, and lead captiue silly women laden with sins, led away with diuerse lusts, euer learning and neuer able to come to the knowledge of the truth. And as *Iannes* and *Iambres* withstood *Moses*; soe do these also resist the truth, men of corrupt minds, reprobate concerning the fayth. But they shall proceede no farther: for their folly shall bee manifest to all men, as theirs also was. All which, how fully it is verefied and exemplified in the Author we haue to deale withall, this little discourse seconded with the subscription of his owne handy worke, will abundantly testifye.

Now because the letter is teadious, so as to answere to euery circumstance would clogge our discourse with many vnnecessary and vnprofitable matters: therefore I will epitomize or contract the whole into one briefe view, and pitch vpon such points, as the Author stands most vpon, and wherein he placeth the maine strength of his battalion, And first I will muster vp his scattered skirmishes and brauadoes, And those I finde to be diuided into two speciall companies. The first is a brauado, setting forth his cause with many specious and glorious titles; as his ascribing it to Gods gratious calling; that it is the true liuely iustifying faith which he maintaineth; (which words hee often repeateth) that it is of the household of true faith; the most holy aud heauenly calling into the true liuely iustifying fayth; that it is the gracious leauening of the Gospell; that it is the effectuall calling to true christianity, and assured free saluation; that this

leauen

leauen is the wedding garment of Christs perfect holinesse and that this is the good and old way which *Abraham* walkt in; that it is the established protestant doctrine of our Church of *England*, grounded vpon the word of God, which euery one ought to imbrace, if hee will be a loyall subiect to his Protestant King; againe, This is the Protestant fayth, this is the established doctrine of our Church; that he is as one true Prophet to a great number of false Prophets; that he with a few more goe with a right foot to the truth of the Gospell; such as call the people to a chearefull, zealous, godly life, onely for and by the ioy and excellency of free iustification (but marke how) deepely considered; onely those few doe apply the law purely and truely; that these are the few foresayd true ministers of Christ, and (such as follow them) the true beleeuers; that they onely bring in the true meanes of true sanctification, and of doing all good workes; that these are the true teachers, who doe truely establish the law; that these are the onely true ministers, and their followers the onely true people of God; that this doctrine is and may bee proued in euery point with two or three plaine scriptures, and two or three plaine testimonies of Orthodox Protestant writers. These and the like bee the glorious guildings, wherewith hee doth so fairely inammile his leaden cause, which anon will come to the Test.

The second company, wherewith he skirmisheth all along, is of such reproches, as hee casts vpon all those that are aduersaries to his opinion. I take them in order as they lie. That to auouch the contrary is a sinfull preiudice of Gods truth; that it is a blaspheming of the true liuely iustifying fayth; such are too much leauened with the sowre leauen of the deuouter sort of Pharisees, which with the false brethren among the *Galatians* leauened and corrupted the faith

of

Thus the pontificians, where they find certainety of Saluation, they call it presumption, &c.

of the *Galatians*; and that with a conceited holinesse of doing and keeping the morall law; this is a dangerous leauen of the Pharisees, which vnder the viour, and conceit and opinion of sincerity and obedience to God, and zeale of God, is but hipocrisie; Christs marriage garment is now a dayes eagerly opposed, and subtilly betrayed with a *Iudasses* kisse; in this regard these are the perilous times, wherein men and women are euer learning, and neuer able to come to the truth of the assurance of their free saluation, and that there is in a manner now no fayth on the earth, because the dead fayth, before God, is no fayth; although it be varnished and guilded ouer with a blinde prepostrous zeale, and opinion of obedience, and walking in all gods commandements, as *Paul* before his conuersion was in this blind zealous dead fayth (which phrase is very frequent with him) that it is another Ghospell; that the blinde zealous dead faith thinkes it knowes something, when it knowes nothing as it ought to know, that they are not some few teachers among vs that trouble the people of God by Preaching another Gospell: but (especially when God meanes to punish an vngratefull Church and Nation) many false teachers; as of old, there are many hundred false Prophets to one true Prophet; hanging, relying, and depending, yea bragging of their obedience, workes, and weldoings, and keeping of the law; these bad ministers and teachers that trouble the people of God are, and for the iuster iudgement and scourge of the great vnthankefull multitude euer haue beene the greatest multitude; and these are deuided into two sorts: the first sort are such, as are euill beasts, slow bellies, that vse to preach a little for their liuing sake, and for their bellie, but care not for the sauing of soules, but for their ease, their pompe, and worldly esteeme; and those ministers make onely Hoggschristians; that

This great prophet, Iwis.

trampling

trampling free iuſtification and the Pearles of the Goſpell vnder the feete of their durty affections, doe care for nothing, but rooting in the earth, and filling the belly: but the other ſort of bad teachers, although their right eye alſo of true fayth bee out, and doe more deepely delude themſelues and others in the dead fayth, yet they haue the light of nature more ſtrongly ſtirring in them, deſcribed *Rom.* 2.14.15. where it is ſayd, that the Gentiles which haue not the law doe by nature the things conteined in the law, which ſhew the effect or worke of the law written in their hearts, their conſciences alſo bearing witneſſe, and their thoughts accuſing them, that is, with feare of puniſhment, when they doe ill, and will preach it, as the true Goſpell I warrant you: and excuſing them, that is, hoping to ſpeede well, when they doe well; and this light of nature they varniſh ouer with titles of the Goſpell, whereby eſpecially young Miniſters being carryed with a prepoſterous zeale of Gods glory, *Rom.* 10.2.3. in workes and conceited weldoings, they ſlight ouer fayth, and free iuſtification with a wet finger, thinking with the Papiſts by a carnall vnderſtanding of them, that they are quickly, or rather learned too faſt, and ſo doe preach neyther true law, nor true Goſpell, but a corrupting, blending and marring of both law and Goſpell; whereby they put out the right eye of the greateſt multitude of zealous profeſſors, they drowne them with themſelues in the dead fayth, and inſtead of a true fayth in Chriſts righteouſneſſe, doe make them to rely and hang vpon their owne holineſſe, workes, and well-doings, whereby people are euer troubled in conſcience; or elſe glory with the Phariſes *Luke* 18.11. in a prepoſtrous, falſe, baſtard ſanctification, and Anabaptiſticall mortification, and obedience, in doing the law of God, flowing from no true loue or charity; and ſo, as the former

mer profaine Ministers doe make dogg-christians; so greedily feeding vpon the filthy pleasing carrion of the secret lurking vaine glory of their owne holynesse, obedience, workes, and well-doings; that these most *Judas* like and traiterously trample the pearle of free iustification, and free grace vnder the feete of their Pharisaicall affections, and doe not onely fall a barking like doggs at the few * forefayd true Ministers of Christ, and so trouble the true beleeuers with all manner of calumniations, raylings, and slanderings, as that they are against sanctification, and good workes, whereas they onely bring in the true meanes of true sanctification, and of doing all good workes; and that those true teachers destroy the law, when they truely stablish the law; & with such-like innumerable calumiations; but also sticke euen violently like doggs to fly in the true Ministers and people of Gods faces, and are ready (if they can) to teare out their very throats, with bitter hatred, and cruell persecution; are not these truely Christs dogg-christians? the Disciples of such false masters plainely declaring, that whilst they contend for the law, they are both in words and deedes the greatest destroyers of the law, and that their bragging obedience is most grieuous disobedience, all their holy sanctification is dubble sin and iniquity, and that their whole worship of high esteeme with men is idolatrous and abomination before God, traiterous to their King, and dangerous to the betraying and destruction of their whole Country and Kingdome, wherein such liue. Therefore in my hearty loue, and in the sincerity of my bettered affections, I pray you take heed of this blinde, zealous, dead fayth, and content not your selues in the carnall knowledge of free iustification, &c.

* Meaning those of his Antinomian and lawlesse sect.

Thus farre of his skirmish. Wherein thou mayest (good reader) obserue how he magnifieth himselfe as

the

the onely true Prophet opposed by many hundred of false Prophets; those hee rankes together with their hearers, and seuerall congregations, into two companies: the one a heard of hoggs, the other a kennell of doggs: and of these two he makes vp the vniuersall body of the Church of *England*, as which God hath giuen vp to bee plagued with such ministers of the blind dead fayth, as his vsuall manner of language is to call it. So as in summe he makes the Church and nation of *England* to be an accursed Ile of hoggs, and doggs. Againe, for all this, note how slicly, like the subtile serpent, hee seekes by insinuation to patronize his doctrine vnder the authority of the Church of *Englands* established doctrine, as grounded thereon, and consonant thereunto, and so consequently vnder the Kings protection: (a pestilent peece of policy and practice) though by necessary consequence, hee makes the Defender of the fayth no better, (that which my very thought abhorreth) then one of his hogg, or dogg-christians: and on the other side labours to make all his aduersaries odious, as being in their doctrines enemyes to the King and State; (a notable practise of heretickes in all ages) and such are all Ministers in Court, City, Country, all Courtiers, Citizens, Country-men, that follow not this man in his conceited true liuely fayth.

Come we in the next place to his maine battalion, which hee rangeth into 3 squadrons. Namely hee sets downe the state of the doctrine in 3 Propositions, which he cals his 3 Protestant positions. The first is: that the horrible filthinesse of sin is such to Gods infinite, pure, and righteous nature, that God cannot but abhorre, curse, and detest the creature, that hath any sin in his sight: as these, and such like scriptures teach: *Deut.* 27, 26. 2. *Pet* 2.4. *Rom.* 5. 12. 15. *Esa.* 59 2. *Iob.* 15. 16.

The second is: I beleeue, that for remedy of this my misery by sin, God by the power of his imputation doth, though mystically, yet soe truely cloth mee with the wedding garment of his sons perfect holinesse, and righteousnesse, *Esa.*61.10. that all my sins, both of my person and works being truely abolished, not out of me, 1 *Ioh.*1.8. that there may be place for fayth, *Heb.*11.1. *Rom.*4.18.19. to 21. but yet vtterly abolished out of Gods sight *Col.*1.22. I and all my workes are of vniust made iust before God, that is perfectly holy & righteous from all spot of sin in the sight of God freely by faith only without works. And I say, By fayth onely without workes, because onely true fayth seeth this, and onely true fayth inioyeth this. And thus by Christs stripes am I healed, *Esa.*53.5. *And so God is well pleased and at peace with mee. For being iustified by fayth, we haue peace with God, Rom.*5.1. *And am truely blessed, Rom.*4.6. *For as many as are of this fayth of free iustification, are blessed with faithfull Abraham, Gal.*3.8.9. *and shall be certainely glorified: for whom God iustifieth them he also glorifieth, Rom.* 8.30. All which Protestant position of free iustification is abundantly and clearely raught by these and such like scriptures: *Esa.*43.25. *Esa.*44.22.23. *Ioh.*1.29. *Heb.*1.3. *Heb.*9.26. 1. *Ioh.*1.7. *Rev* 1.5.6. *Dan.*9.24. *Rom.*3.21.22. *Rom* 5.17.18.19.21. *Eph.*5.26.27. *Rev*3.18. *Col.*1.22.23. *Rom.*8.4. *Col.*2.10. *Rom.*9.30. *Heb.*10.14. *Esa.*62. *Phil.*3.8.9. *Tit.*1.15. *Heb.*11.4.

The 3 is: my third position is, that this true fayth of free iustification doth infallibly inflame the heart with true loue, *Gal.*5.6. which makes the true beleeuer to breake off from, and mortifie his former corrupt and profane conuersation, and brings forth a declaratiue obedience, and redinesse to euery good worke, and a free and cherefull walking in all Gods

will:

will and commandements declaratiuely to manward, which is true ſanctification: as theſe, and ſuch like ſcriptures teach, *Tim.*2.11.to 15. 1.*Ioh.*3.5.6.9.*Eph:* 2.10.*Rom.*6.*Eph.*4.22.23.24.*Math.*5.16. This is the Proteſtant fayth; this is the eſtabliſhed doctrine of our Church: theſe are the 3 poſitions, that (here hee makes the woman-Diſciple to ſpeake) I haue too lately receiued, and which haue ſo changed mee out of the blinde zealous dead fayth, into the true liuely iuſtifying fayth.

Thus you haue his 3 Proteſtant poſitions (as hee calls them) ſet downe word for word. which an indifferent reader, yea a ſound Proteſtant peruſing, and knowing no more of the authors minde, then what is here expreſſed: hee would at the firſt ſight perhapps take all for harmeleſſe and ſound doctrine. But when he ſhall conſider how all theſe poſitions (as Proteſtant as they bee) ſtand in oppoſition to all that doctrine, which is generally taught by the moſt ſound, learned, and orthodox Diuines in *England*, and ſo (I may ſafely ſay) in all the world: then hee may well ſuſpect a Pad in the ſtraw, and a ſerpent to lurke vnder the greene leaues, and ſome thing more in it, then at the firſt appeareth.

For touching the firſt poſition: What one Proteſtant Diuine doth not hold and teach, that ſin is moſt deteſtable to God, which his pure eyes cannot behold, and that it makes a man odious in Gods ſight? Witnes the bitter and curſed death of the ſon of God himſelfe, which hee ſuffered for ſin; otherwiſe wee had all remained vnder the curſe, left to eternall perdition, the iuſt puniſhment and reward of ſin, if it had not bin removed by Chriſt. So as herein the author hath no colour of accuſation againſt his hoggs and doggs, his aduerſaries: but this firſt Poſition ſerueth onely as an vſher to lead in the reſt, or as a harbinger to take vp the beſt rome in mens conceit for the reſt of the traine

by prepossessing the readers mindewith an expectation
Num. 23. 8. of sutable doctrine in that which followeth. Where-
in we shall finde, that he playes but the cheater, who
showing one peece of good gold out of his purse,
would perswade his gull, that his purse is full of such,
when all the rest is but counters, or counterfet gold
double guilt.

For the second position: what Protestant Minister
of the Church of *England*, of what ranke soeuer, bee
he reckoned among his hoggs, or among his doggs,
that holdeth not, and teacheth not, that the onely re-
medy to remooue mans misery by sin is Iesus Christ,
his death and passion, his obedience actiue and passiue,
his whole righteousnesse freely imputed of God to e-
uery true beleeuer? What Protestant, Diuine, or other,
but holds iustification to be by fayth, freely without
workes? And that those whom God iustifyeth, hee
so acquiteth them in abolishing their sin, that hee
remembreth it no more, but casts it behinde his backe,
seeth it not any more, in asmuch as he doth graciously
for his sonnes sake not impute it to them. So as what
needes all that heaping vp of places of scripture? as if
none but the Author tooke notice of them: or as if
his doctrine were so vnknowne or doubted of, as it
needed such a cloud of proofes.

Yet some particulars in this position would bee a
little talked with all. As 1. where hee sayth, That all
sins in the beleeuers are vtterly abolished out of Gods
sight, by being not imputed. This is most true. Yet it
puts mee in minde of that which I heard long agoe
scattered abroad by this very Author, that God seeth
no sin in his children. Which Aphorisme taken vp of
the vulgar, may breede in them, that beleeue not, pre-
sumptuous thoughts, and resolutions voyd of the con-
science of sin. Therefore this poynt would be a little
opened, True it is, God seeth no sin in his beleeuing

children

children, for which hee inflicteth the curse, or any satisfactory penalty vpon them. Thus when *Balack* would haue had *Balaam* to curse Gods people, hee answered, *How shall I curse, where God hath not cursed?* And v. 19. *God is not as man, that hee should lye, or repent; hath he sayd, and shall hee not doe it? Behold I haue receiued commandement to blesse; and hee hath blessed, and I cannot reuerse it.* And hee renders the reason: *He hath not beheld iniquity in* Iacob, *neyther hath he seene preuerseneſſe in* Israell; *the Lord his God is with him, and the shout of a King is among them. Surely there is no inchantment against* Iacob, *nor diuination against* Israell. *For Christ hath borne* Israels *sin, in him hath God, the Iudge, fully punished it, his iustice is fully satisfied for all* Israels *debts.* So that all being satisfied and discharged in our surety, Christs righteousnesse and satisfaction made ours, now God seeth not sin in his beleeuing children, as a iudge to punish them: yet he may be sayd to see as a father, to chastise them. Or when he chastiseth his childe, hee seemeth to see his sin, though done away in Christ, and pardoned in Gods Court, to the end his childe may come to see it, and so haue the euidence of pardon sealed vnto him in the Court of his owne conscience. And this is that, which all sound Protestant Ministers teach and beleeue.

A second thing I note in his second position, is, if not an absurdity, yet an obscure speech: his words are, All my sins both of my person and workes are truely abolished, not out of mee that there may be place for fayth. Why? Are sins abolished actually by imputation, before fayth bee wrought, that the abolishing of sin makes way to fayth? True it is, *Christ hath taken away our sins, and by death abolished death, before we haue fayth to apply it; for our fayth is from the merite and vertue of his death.* Otherwise, I know not what sense

to

to make of his words; vnlesse hee meane that fayth alone takes place in the beleeuer, working and doing all infallibly and freely, (as elsewhere he expresseth himselfe) without the Law of the ten Commandements:

3 I note a falshood in it: for he sayth, *All my workes are of vniust made iust before God.* What these works are, I finde in other of his scarered pamphlets: to wit all naturall, ciuil, religious, sanctified actions, which being in themselues (as he sayth) foule and filthy, are made perfectly holy and righteous by free iustification. Now this is a thing both impossible, and were also vniust, for God to doe it. It is impossible for God to make a worke, that is vniust to bee iust. Indeed Antichrist arrogateth this omnipotent, or rather impotent power, as derived from God, to make *ex iniustitia iustitiam*, righteousnesse of vnrighteousnesse: but Gods omnipotency stretcheth not to make an vniust worke to be iust. For then he might seeme to be both improuident, and vniust, in appointing his sonne to take away sin by the sacrifice of himselfe, in case God could haue made of sin no sin by his meere omnipotency. Indeede God can make a thing to cease to bee; or hee can make a thing to bee, which had not a being, as hee did all the world: but hee cannot so abolish a thing, as to cause the former being of it not to haue bene a being after it hath once actually bene. So of a wicked worke; God is so powerfull, so good, so iust, as that hee cannot make the wickednesse to bee good: for that implies a contradiction; but hee can and doth so abolish the wickednesse of our workes by Christ, by not imputing of them, as if it had neuer bin. But to say, our workes are of vniust made iust, this as it is a phrase not vsed in scripture, so in the Antinomians sense it tends to the bringing in of a heauenly state of perfection in this life. For he would inferre hereupon

that

that a man once in Christ, iustified, is altogether without sin in Gods sight; abusing that place of *Iohn*, 1. *Ioh.* 3. 6, 9. Where he concludes, that the iustified man not onely cannot sin, but also *abstaineth from all appearance of euill*. These are his very words. And hence is that cursed heresie of the *Pelagians*, and *Pontificians* reuiued by the Antinomians, that there is such a prefection in this life, as a man may liue altogether without all sin: for all his sins of vniust are made iust, saith he. The nomination where of is a sufficient confutation. *For in many things we sin all*, Iam. 3. 2. *And if we say we haue no sin, wee deceiue our selues and the truth is not in vs*, 1 *Ioh.* 1. 8.

4. I note another falsehood, where he sayth, By fayth onely with out workes, freely, I am perfectly holy and righteous from all spot of sin in the sight of God: (and why? (because only true faith seeth this, and only true fayth inioyes this. How? are we iustified by faith freely, because only true fayth seeth this? What if true fayth, while during the time of some temptation the exercise of it is suspended, do not see, nor inioy the fruite of iustification? must we therefore passe sentence vpon our selues, that we are not iustified? nay certainly we are therefore iustified from all sin, because God not imputing sin seeth no sin in vs: and not because we see and inioy our reconciliation and peace with God. For though God be continually pacified towards his faithfull children in Christ, yet doe not they allwayes by the act of fayth see and inioy Gods fauour towards them. This was *Dauids* case; and is, and may be the case of euery child of God. Yet whensoeuer wee doe see and enioy our iustification, by hauing peace with God through Christ, we doe by the eye and apprehension of fayth see and enioy it. But our seeing and enioying is not the cause that wee are iustified, but the

consequent effect and fruit of it, being apprehended by fayth.

3ly For his 3d Position, therein stand his Triarian forces; here his files are so doubled, and the rankes are so closse, that it seemes to be impregnable, impenetrable. But howsoeuer they stand thicke without, yet they are thin and hollow within, so that being but once by a wedge diuided, they are able no longer to abide the field. Therefore obseruing it well, I finde sundry aduantages to bee taken. First, from his commending of fayth in the efficacy of it, that it infallibly inflames the heart with true loue, making the true beleeuer to breake off his former corrupt conuersation, &c. Secondly, that hee vseth one word twice, to wit, Declaratiue, obedience Declaratiue, and a free and cheresull walking in all Gods will, and Commandements declaratiuely to manward. Which may seeme to some to be eyther idle, or a riddle; but we shall declare the mystery of it by and by. In the meane time, all this hitherto in his 3d position hath no other appearance, but of sound and orthodox doctrine, agreeable to the Scriptures, and so to the doctrine of our Church, if there bee no more in it, then what the outer rinde makes show of. For what Protestant Church, or what one sound Protestant of our Church doth not teach, or beleeue, that that most noble and diuine Lady grace of true sauing and liuing fayth, doth infallibly (to vse his owne word) inflame the heart with loue, which makes the true beleeuer to breake off from, and mortifie his former corrupt, and profane conuersation, and brings forth a declaratiue obedience, and redinesse to euery good worke, and a free and cheerfull walking in all Gods will and Commandements declaratiue to manward, which is true sanctification. Herein we all agree. Where is the difference then? Yea but the author comes afterwards in the same position,

and

and (although he proteſt theſe his poſitions to be the Proteſtant fayth, and the eſtabliſhed doctrine of our Church) he proclaimes a defyance againſt the blind zealous, dead fayth, as meerely oppoſite to this his true liuely iuſtifying fayth, And this dead fayth, whoſe is it? by whom is it taught? by whom intertained? Euen by the vniuerſall bulke and body of our Church, which he deuides into two ſides, the left ſide conſiſting of profane ſenſuall hoggs, and the right ſide of zealous Anabaptiſticall Doggs, as he ſtiles them. Now if the caſe ſtand ſo, that all thoſe proteſtants generally, whom he calls doggs, and hoggs doe hold the ſelfe-ſame doctrine in truth, as the author ſetts downe in words, and yet theirs is the blind zealous dead faith, and his the truely liuely iuſtifying faith: it concernes vs a little more narrowly to examine his words, to ſee whither ſome myſticall ſenſe bee not couched in them; or whither hee hath dealt not ſo candidly, nor ſo ingeniouſly (as by his roauing and rauing language may iuſtly bee ſuſpected) but hath kept vp ſome reſeruations as precious pearles; which if hee ſhould vent among ſo many hoggs and doggs, as he liues amongſt, hee might iuſtly feare, leſt the one ſort ſhould, and that worthily, trample them vnder their feete, and the other turne vpon him, and all to teare him. But now it being brought to the vpſhot, whither hee, or we haue, the true liuing iuſtifying fayth: hee muſt permit vs perforce (we bringing our warrant from God) to make a priuy ſearch, and to rifle his Cabbinet, to ſee whither hee haue this Pearle of the Kingdome, yea, or no. Nor are wee ingaged to doe this in regard onely of our faith towards God, as wee are Chriſtans, but alſo of our fidelity and loyalty to our King the Lords Annoynted, as wee are ſubiects, for asmuch as hee challengeth all men, that hee that will bee a loyall ſubiect to

his Protestant King, ought to embrace this doctrine of fayth, which he onely, the *A per se* Doctor, doth teach.

Wherein then is the maine difference betweene vs, that makes his the onely true liuely iustifying fayth, and ours the blinde, zealous, dead fayth? Surely in this; that his fayth is so liuely, actiue, vigorous, and potent, perfect, and compleat, that of it selfe it produceth all the fruites of sanctification, without hauing any thing to doe with the word of God, especially the morall law, as a rule of our actions, or as a glasse of our imperfections: when as wee on the other side acknowledge, that our fayth at the best estate during this life, is not so perfect, and euery way compleat, but as a lampe it needeth the continuall supply of the holy oyle of Gods spirit of grace, to cause it to flame forth the more in the workes of sanctification, which grace of the spirit is ministred and supplyed vnto vs by the Ministry of the word of God, as the Oyle-pipe through which it runneth: and for as much as in the state of grace and fayth, *we know but in part, and prophesie in part*, and consequently our fayth is imperfect, being mingled with much ignorance; therfore we haue need of the Morall law, whereof both the old and new Testament are a large commentary, both as a rule whereby to frame our thoughts, words, and workes, and also as a glasse, wherein looking the face of our soules, and beholding our speckes and imperfections, we may get them washed in the fountaine of Christ blood, and may make straight pathes vnto our feete, least that which is lame be turned out of the way, but rather that it bee healed. This is that perfect law of liberty, wherein who so looketh, and continueth therein, hee being not a forgetfull hearer, but a doer of the worke this man shall be blessed in his deed: *Iam.* 1.25. This

Heb. 12, 13.

is

is that glaſſe, wherein wee beholding the glory of the Lord, are changed into the ſame Image from glory to glory, euen as by the ſpirit of the Lord. So farre are we from holding a ſtate of perfection of faith in this life, as though our faith could doe all things of it ſelfe, and did not neede a dayly ſupply of grace, which muſt bee procured by the word of God, eyther preached, or read, or meditated and conferred vpon, and that alſo by the meanes of prayer, *Lord increaſe our fayth*. But this our Aduerſary ſhutts out the law quite, as out of date to a true beleeuer, and of no vſe at all, not ſo much as to be a rule of life and conuerſation; his liuely faith doth all, and hath noe neede of the word of God to direct or aſſiſt it. 2 Cor. 3. 18.

Now that this is the ſumme of his doctrine concerning his liuely faith, yee may gather from his owne words, ſaying, fayth infallibly inflames the heart with true loue, making the true beleeuer to breake off his former corrupt conuerſation &c. This word Infallibly, implies, that faith doth by a continued and vninterrupted act inflame the heart with loue to doe all workes of ſanctification, and ſo it hath no neede of Gods word as a rule to bee guided by, but the ſpirit, is inſtead of the word. But you will ſay, So much is not expreſſed in the letter. True. But you muſt know that this is the doctrine, which he priuately inſtilleth into his Diſciples. As in one of his ſcattered writings I find theſe words, that this fayth of free iuſtification doth cauſe vs to walke infallibly in the ſteps of the workes of our father *Abraham*, whereby like *Abraham*, freely without the law of the ten Commandements, wee walke holily, righteouſly, and ſoberly in all Gods Commandements declaratiuely to manward. Yea comming ſometimes to conteſt with mee, and to charge mee for preaching the dead fayth, himſelfe did vtter ſo much to mee by word of mouth,

that

that after a man is once inlightned by fayth, the ſpirit guides him, ſo as he hath no need of the word, or of the Morall law for a rule to direct him. This Doctrine is ſo familiar among his Diſciples, as they profeſſe it, and are prowd of it, ſo farre are they from making ſcruple or dainety of it, as once to deny it. So that this is one of the markes and properties of his liuely fayth, that it hath no neede of the Morall Law to bee a rule vnto it in poynt of conuerſation, or in the workes of ſanctification; otherwiſe neyther is it the true liuely fayth, nor this the true ſanctification.

A ſecond property and prerogatiue of this his liuely fayth is this, that it oweth no obedience to the Morall Law in poynt of duty. Hee denyeth the works of ſanctification to bee duties. What are they then? Fruits, ſayth he. So ſay we too; fruits they bee, yet duties too. Here is the difference then. Becauſe wee ſay the fruits of fayth are duties, therefore hee ſayth ours is the dead fayth. Al this hee hath auouched, and that moſt vehemently (as his manner is) to my face. And howſoeuer he hath not in plaine words expreſſed ſo much in this his letter, as being more ſhy and cautelous what hee publiſheth abrode, hauing bene hampered by me and others, and puzzled with ſome arguments which hee could not anſwere, but ſayd hee would anſwere them when they were written: Yet ye may eaſily gather ſo much out of his writing. For he cals the obedience of a beleeuer onely declaratiue, and to bee done declaratiuely to manward. Note it well. This declaratiuely to manward excludes all duty to Godward. For elſe what vſe is there in this place eyther of *Declaratiue*, or much leſſe, *To manward*? For all obedience in conuerſation is declaratiue: and all declaratiue is to manward. So as all this mans obedience is to manward, in poynt of declaration, but none to Godward in poynt of duty. For if it bee of

duty

duty in obedience to Gods law, then his fayth also should be the dead fayth. But herein stands the prerogatiue of his true liuely fayth, that as it doth not so much as reflect the eye vpon the morall Law, as to learne obedience from the rule thereof: so much lesse doth it acknowledge it oweth any obedience thereunto as a duty to God.

On the contrary we for holding and teaching, that the Morall Law, and so Gods word stands not onely for a rule of direction for sanctified obedience, but also requireth of the faythfull a cheerfull yet dutyfull conformity thereunto: we (I say) for this very cause must heare, Hoggs, or Doggs, Hogg-christians, or Dogg-christians, as holding the blind, zealous, dead fayth. So thus stands the state of the question betweene vs about the liuing and the dead fayth, and herein we come now to ioyne yssue.

First then wee are all agreed on both sides, that the true liuely fayth is no other, but that whith the scriptures teach and allow for the true liuely fayth, which promised, and granted, I argue thus.

That fayth, which the Scriptures teach and allow for the true liuely iustifying fayth, that, and no other, is the true, liuely, iustifying fayth. Proposition.

But the Scriptures teach and allow that, and no other, for the true, liuely, iustifying fayth, which resting only on Christ for iustification by the onely imputation of his righteousnesse, doth notwithstanding looke vpon the Morall Law of God as a rule of Christian conuersation, and sanctification, acknowledging the conformity thereunto as a duty which God requireth of euery true beleeuer: according to that, *Luk.* 1. 74. 75. *That we being deliuered from the hands of our enemies, should serue him, &c.* Assumption.

Therefore this fayth and none other is that, which the

the Scriptures teach and allow for the true liuely iu-
stifying fayth.

The Proposition is vndeniable. The Assumption I proue. And first from the very giuing of the Morall law in mount *Sinai*. For it was giuen in, and by, and vnder Christ the Redeemer. As the Apostle sayth, *It was giuen in the hand of a Mediator*: which *Mediator* was personally *Moses*: but typically *Christ*, of whom *Moses* was a type and figure. And Christ was that heauenly* Patterne or Antitype, according to which were all those things deliuered to *Moses* in the Mount; yea not onely the Ceremoniall Law, but also the Morall Law giuen by Christ himselfe, where hee sayth, *I am the Lord thy God, which hath brought thee out of the Land of Egypt, out of the house of bondage*? whereupon followes, *Thou shalt haue none other Gods before me. Thou shalt not make &c.* For these words (*I am the Lord thy God, which brought thee out of the Land of Egypt, out of the house of bondage,*) are a preface to the whole Decalogue or ten Commandements, setting forth the Author of them vnto us, not onely by his name *Iehouah*, but by that neere relation of Confederacy, or Couenant of grace made to vs in Christ, saying, *Thy God*. And that this is the very Couenant of grace made to vs in Christ, vnder which the Law is giuen, appeareth by this, that the words of the Preface containe not onely a history of that peoples temporall deliuerance from the Egyptian bondage: but also, and especialy the mystery of the Redemption of all the true Israel of God by Christ, or their spirituall deliuerance from the bondage of sin and Satan. This is a thing most cleare, though few obserue it. For was not the Paschall Lambe slaine, and the blood sprinckled vpon all Israels doore posts, and the Angell passed ouer them, and *Egypts* first-borne were slaine, and Gods first-borne deliuered? And was not Christ pre-figu-

*Deut. 18. 18.
*Exo. 25. 40.
Heb. 8. 5.

figured thereby, as the *Lambe slaine from before the foundation of the world*? Yea all those passages of Gods people from *Egypt* to *Canaan* came to them in *Types*, as the Apostle sayth. Besides other types, obserue here two notable ones, which ioyntly are pregnant to our purpose: first of Christs ascension: secondly, of sending the Holy Ghost. 1. the history in *Exodus* well obserued makes it plaine, that vpon the 40th day after their comming out of *Egypt*, *Moses*, *Aron*, and *Hur*, went vp into the Mount, where *Moses* hands are by *Aron* and *Hur* supported, while *Iosuah* with Gods people fight against *Amaleck*. Now *Moses* the Prophet, *Aron* the Priest and * *Hur* the Prince (for so was his name by interpretation) all put together, were a type of Christ, who on the fortith day after his resurrection, ascended into the Mount of Heauen, where, as our Prophet, Priest, and Prince, hee holds vp the hands of his intercession for his Church militant, while she fights with spirituall *Amaleck*, Sin, Sathan, Antichrist, the World, the Flesh, &c. The other Type I note, was iust 10. dayes after, which from *Egypt* makes 50. dayes, and that was the giuing of the Law in Mount *Sina*, and therefore called the Iewes Pentecost, and we know, that on the day of Pentecost iust 50 daies after Christs Resurrection, and 10 daies after his Ascention, did the Father and Christ send downe the Holy Ghost in his manifold gifts and graces, to lead his people into all truth, and to reueale fully the Law of Christ vnto them. Now therefore the as the type, & thing typed are (for their vse to the faythfull people of God) one and the same thing: *So as the ancient Israelites did all eate the same spirituall meate, and did all drinke the same spirituall drinke, for they drank of that spirituall rock that followed them; and that Rock was Christ*: So that giuing of the Law in Mount *Sina*, being a type of the comming down of the holy Ghost bringing & reuealing the Law of Christ to his Church both of them in summe and vse are to the faithfull one.

1. Cor. 10.

* *Hur* signifieth a Prince, and he was of the family and tribe of *Iuda*.

Acts. 2.

1. Cor. 10. 3. 4.

and the same law; for though they differ in the manner of administration, and in the measure of manifestation, yet not in the matter it selfe, Christ being the summe and matter of both. And thus we clearely see, that the Morall Law giuen in Mount *Sina*, being giuen by *Iehouah* our God in Christ the Redeemer, and that vnder the couenant of grace, being giuen to the Israel of God in the old Testament, to which the comming downe of the Holy Ghost in the new Testament fully answereth; that it remaines as a perpetuall rule of a holy life to all Gods people to the end of the world. So that here by the way an inuincible argument is hence drawne, to proue the perpetuall morality of the sabbath to the end of the world, against all Antisabbatarians, because it was giuen vnder the couenant of grace to be kept. But wee will reserue the further discussing of this poynt to the choise of all, least the intermingling of it here should interrupt the maine matters in hand.

Obiection. But the Apostle sayth, *The law is not of fayth*. How then comes the Law to bee giuen vnder fayth?

Answere. The Law, in that place, is to bee taken for the first Couenant, to wit, of workes, giuen to *Adam* in Paradise in the state of innocency; which hath no communion with fayth belonging to the second couenant, namely, of grace. But the Law, as it was giuen in Mount *Sina*, the literall veile being remooued, was not deliuered as the first Couenant, but as a rule of conuersation to the faythfull vnder the second Couenant.

Obiection. But the Apostle calls the giuing of the Law in Mount *Sina* the first Couenant in opposition to the second. as *Agar* to *Sara*, the bond-woman to the free, *Sina* to *Sion* and *Hierusalem*.

Answere. The Apostle compares it so onely in re-

gard

regard of the literall killing ſenſe, to which the Carnall Iew was captiuated, and thereby ſlaine, while not looking vnto Chriſt the Redeemer, that brought his people out of the ſpirituall *Egypt* and bondage, they ſought to bee iuſtified by the workes of the Law, which Saint *Paul* beats downe the to ground in that Epiſtle to the *Galatians*. But to the beleeuing *Iewes* the Morall Law was none other, but the *ſweete yoake* and *light burthen* of Chriſt, while they behold him as it were on the top of *Iacobs* ladder a Redeemer of his people by his owne innocent blood, whereby hee expiated all their breaches of the Law, fulfilling the Law for them. And in no other regard doth the Law in Mount *Sina*, and that in Mount *Sion* ſtand oppoſite, but as the letter to the ſpirit, 2 *Cor.* 3. 6. while the carnall Iewes could not diſerne the pith of the ſpirit vnder the barke of the letter: or by way of compariſon, the one excelling the other in the manner and meaſure of mynifeſtation, as 2 *Cor.* 3. 10. Wherevpon the learned and indicious *Calvin* vpon thoſe words, *Gal.* 4. 24 ſayth, *that the Iewes liberty was hidden vnder the vaile of ceremonies, and of the whole economy, or diſpenſation of the Law, by which they were then gouerned*: So that in externall ſhew nothing but ſeruitude appeared. Yet the ſeruile generation of the Law hindred not, but that the godly fathers, who liued vnder the old Teſtament, had for their mother the ſpirituall *Ieruſalem, which is free*. So that it was partly the Iewes blindneſſe, and partly the veile couering thoſe Moſaicall myſteries, which made that Law in *Sina* ſeeme to bee no other, but the Couenant of workes made with *Adam* in his Innocency.

Queſtion. But here by the way it may be asked, wherein doth the firſt Couenant, and the ſecond chiefly differ?

Answer. There are sundry opposite differences betweene the two Couenants.

1 The first Couenant was of mans works: the second of Gods grace, and these two in the poynt of iustification are oppoſite one to the other. *Rom.* 11. 6.

2ly The first couenant was made with *Adam*, and all his posterity vniuersally: the second onely with *Abrahams* seede, called the womans seede. *Gen.* 3. 15. to wit, Christ, and all the Elect. so *Rom.* 4. 1.

3ly The first couenant stood vpon mans owne righteousnesse, the second stands vpon anothers righteousnesse, to wit, Christs rigteousnesse, made ours by imputation.

4ly The first couenant stood vpon the mutability of mans will, so as it was quickly broken: but the second stands firme vpon the sure foundation of Gods immutable will, good pleasure, and eternall purpose in himselfe, so as it can neuer bee broken, being an euerlasting Couenant.

5ly The first was a couenant of iustice without mercy: the second a couenant of iustice and mercy together, iustice fulfilled by Christ, and mercy extended in and for Christ to all the Elect.

6 The first Couenant had no other reward reuealed to the first *Adam* (*from the Earth earthy*) but what was confined to the earthly Paradise: but the second hath the Kingdome of Heauen set open in Christ (*the second Adam, the Lord from Heauen*) vnto all the Elect.

These and the like differences betweene the first Couenant and the second well considered, and conferred together, will plainely shew, that the Law giuen vnder Christ the Redeemer in Mount *Sina*, was not that first Couenant of workes. For besides the fore,

fore alledged reasons, there is mention made of Gods mercie in the second Commandement; and of the promise of the land of the liuing, the Kingdome of Heauen tiped in *Canaan*, in the fifth Commandement. Which mercy and kingdome were not comprehended in that first Couenant of workes. But so much of the first proofe of our Assumption, which was, that true iustifying fayth though it rests vpon Christs righteousnesse onely for iustification, yet it lookes vpon the Morall law as a rule of Christian conuersation, and acknowledgeth the obedience thereunto as a duty, which God requireth of euery true beliefuer.

The second proofe is in *Matth.* 5. Where our Master Christ in his diuine sermon vpon the Mount, expounddeth to his disciples, and all faythfull hearers, and doth as it were giue them a Commentary vpon the Morall law, which the same Christ deliuered to *Moses* in the Mount; which hee sets before his scholars as a rule of the duties of sanctification, and christian conuersation, in which *their righteousnesse they must exceede the righteousnesse of the Scribes and Pharisees, otherwise they could not enter into the Kingdome of Heauen.* But how shall Christ escape the censure, as one that preacheth the dead fayth? surely I know not, while his faythfull Ministers preaching the same doctrine, are censured as preaching the blinde, zealous, dead fayth, and are called doggs for their labour.

Reade for this from the 16. verse to the end of the chapter.

Matth. 5. 20.

But because Christ preached and pressed the Morall Law as a rule of Christian obedience, and called that also their righteousnesse: therefore did he teach, or meane, that this was their righteousnesse in the sight of God? Nothingelse. For he that said, *Except your righ-* Matth. 5. 20.

teousnesse exceede the righteousnesse of the scribes and Pharises, yee shall not enter into the Kingdome of Heauen: sayd also, *When yee haue done all these things that are commanded you, say wee are vnprofitable seruants, we haue done that which was our duety to doe.* Marke, he cals our obedience to the Law of God our duty: yet so, as wee are not thereby iustified. And yet wee preach the same doctrine of our Master Christ, must bee rated as Doggs, as preaching the dead fayth.

The 3d proofe is from that exquisite forme of Prayer prescribed by Christ, in the fifth petition, *Math.6,12. Forgiue vs our debts, as wee forgiue our debters.* All sins are debts to God. All sins are breaches of the Morall Law: therefore the keeping of the Morall Law is a debt that wee owe to God. The Proposition is Christs. The Assumption is the *Apostles.* So as nothing remaines for the Aduersary to deny, but the Conclusion.

The fourth proofe is from the Apostles words, *Gal.5.6.* (that which the aduersary also alledgeth for the proofe of his third position) *In Iesus Christ, neyther circumcision auaileth anything, nor vncircumcision, but fayth which worketh by loue.* Loue to God, and to our neighbour is a duty we owe to God, and to our neighbour. But the Morall Law is the rule of this loue. Therefore fayth working by loue lookes vpon the Morall law as a rule of those duties of loue we owe to God and our neighbour. That loue is a debt, the Apostle proueth, Ro.13.8. *Owe no man any thing, but to loue one another*; so that is a debt, that we owe one to another. And if loue be a debt to man, then much more to God. Againe, that the Morall Law is a rule of this loue, the same Apostle proueth in the same chapter, v.9. For this, *Thou shalt not commit adulte-*

ry:

vp: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witnesse: Thou shalt not couet: and if there be any other Commandement: it is briefely comprehended in this saying, namely, Thou shalt loue thy neighbour as thy selfe. Loue worketh no ill to his neighbour: therefore loue is the fulfilling of the Law So that the conclusion remaines firme, that fayth working by loue lookes vpon the Morall Law as a rule of those duties of loue we owe to God, and our neighbour.

The fifth proofe is from the Apostles words *Rom.12.1. &c. I beseech you therfore brethren, by the mercies of God, that yee present your bodies a liuing sa-* Proposition. *crifice, holy acceptable to God, which is your reasonable seruice: And bee not conformed to this world, but bee* Assumption. *transformed by the renewing of your minde, that yee may proue what is that good, and acceptable, and perfect* Conclusion. *will of God, &c.* Now from this generall exhortation hee descendeth to particular duties, as so many branches springing from our reasonable seruice of God. From thence to the very end of the Epistle. Whence I argue thus.

All Christian duties of loue to God, and to man are branches of our reasonable seruice of God.

But the Morall Law containes all christian duties of our loue to God, and to our neighbours.

Therefore the keeping of the Morall Law is our reasonable seruice of God.

The Proposition is euident by the whole context of the Apostle in the fore sayd part of his Epistle The Assumption is vndenyable, proued before.

The sixt proofe is from 1. *Thes.4,1. &c. Furthermore then we beseech you brethren, and exhort you by the Lord Iesus, that as yee haue receiued of vs, how yee ought to walke, and to please God: so yee would abound more and more. For yee know what commandements wee*

gaue

gaue you by the Lord Iesus. For this is the will of God euen your sanctification, that yee should abstaine from fornication. The exhortation is very forcible, and full of waight. Hee presseth it by the authority of the *Lord Iesus*: he mindeth them of it, as one of those lessons he had deliuered formerly by word of mouth, and they had *receiued*: hee calls it a duty, *How yee ought to walke*: yea a duty to God, *How yee ought to walke, and please God*: hee calls it a speciall *commandement* which hee gaue them by the *Lord Iesus* as which the Lord Iesus gaue him in charge to deliuer to them: hee calls it *the will of God*: he calls it their *sanctification*.

Now what is all this which the Apostle here aymeth at? What, but this: *That yee abstaine from fornication*? Whence I argue thus:

Proposition, Abstinence from fornication is a part of keeping of the Morall Law.

Assumption: But this abstinence from *fornication* is a duty acceptable to God, is a doctrine to be taught by the Ministers of Christ, to be receaued by the people of God, is a *commandement of the Lord Iesus*, it is *the will of God*, it is our *sanctification*, or a fruite and effect of it.

Conclusion. Therefore the keeping of the Morall Law is commanded of God, of Christ, as a duty to all true beleeuers.

To what part of this Argument will the aduersary answere? To the Proposition? That hee dare not: for the Law sayth, *Thou shalt not commit adultery*. To the Assumption? That he cannot; for that is the Apostles, in the fore alledged place. Therefore I will conclude with this conclusion, That the keeping of the Morall law is commanded of God and of Christ, as a duty to all true beleeuers. When I vrged this argument

ment, or the * like in forme syelogisticall, out of this very place of the Apostle, to this our aduersarie occasionally face to face, and had, to satisfie his demande repeated it ouer twice or thrice: hee could not giue a present answere, but desired to haue it written downe. But I expect not an answere, because none can be giuen to this which is here written.

No, can he not in all his budget finde an answere? doth hee not (as I heare hee was wont to doe at least) carry his trunk-hose full farsed & stuffed with Protestant Authors, as *Luther*, *Zanchee*, *Paraus*, with sundry others of good note, that with their graue authority and reuerend names he may the more easily impose vpon his credulous and ignorant Disciples, who admire that most, which they vnderstand least: cannot he out of all these beate out an answere to these things? For of these he braggs much in the conclusion of his letter. But till hee can bring some, I will content my selfe to bring his belweather Author, euen *Luther*, whose no lesse puissant, then elegant, and heauenly speech (wherewith I will for this time conclude this short discourse) shall run full butt vppon, and push downe all that he hath sayd for his pretended, counterfet, false, hereticall, scandalous, Anabaptisticall, libertine fayth: *Luthers* words are: *Admittimus quidem Mosen legendum, & audiendum a nobis, vt predilectorem & testem Christi. Deinde vt petamus ab eo exempla optimarum legum & morum. Cæterùm dominium in conscientiam nullo modo concedimus ei; ibi mortuus et sepultus esto; nemoque sciat vbi sepulchrum eius sit*: we indeede admit of *Moses* to bee read & heard of vs as a Prophet & witnesse of Christ: Againe, that wee may fetch from him examples of good lawes and manners. But dominion ouer the conscience (to a man in the state of grace, as *Rom.* 6. 10.) wee by no meanes yeelde him; there, let him bee dead and buried; and let no man know where his sepulchre is. So *Luther*. And

* as hee: What soeuer is Gods will we should doe, is our duty to doe: But the doing of Gods Law is Gods will wee should doe, therefore it is our duety to doe Gods law, so farre as we are able. Now all this is plainely concluded by the Apostle. *This is the will of God euen your sanctification, that ye should abstaine from fornication.* To abstaine frō fornication is a part of keeping the Moral Law, and what is true of a part, is true of the whole. as *Iam.* 2. 10, 11.

in his argument vpon the *Galatians*: *Sum quidem peccator. &c.* I am indeed a sinner according to this present life, and the righteousnesse of it, as the son of *Adam* where the Law accuseth me, death raigneth and will deuoure mee: but aboue this life I haue another righteousnesse, another life, which is the Sonne of God, who knoweth not sin and death, but is righteousnesse and life eternall: for which also this dead body of mine shall be raysed vp againe, and freed from the bondage of the Law and of sin, and together with the spirit it shall bee sanctified. So both these remaine while we liue here, the flesh is accused, exercised, made sad and contrite with the actiue righteousnesse of the Law: but the spirit raigneth, reioyceth, and is saued by passiue righteousnesse, because it knoweth it hath the Lord sitting in heauen at the fathers right hand, who hath abolished the Law, Sin, Death, and hath trampled vnder feete all euill things, hath led them captiue, and tryumphed ouer them all. So he.

Gal 6. 14. *Now God forbid, that I should glory, but in the crosse of our Lord Iesus Christ, by whom the world is crucified vnto me, and I vnto the world.*

For in Christ neyther Circumcision auayleth any thing, nor vncircumcision, but a new creature.

15 *And as many as walke according to this rule, peace bee on them, and mercy, and vpon the Israel of God.*

16 I thought here should haue bin an end. But as the Prouerbe is, One absurdity begets a thousand; as one of *Lerna* his 7 heads being cut off, 3 grew in the place thereof. Such is the nature of heresie, which of a small seede growes to be an hiddeous monster, if it bee not strangled in the first conception. Like Fame, which for feare at first is small: but finding entertainment with Dame Credulity and loquacity, growes bold and big vpon it. Or like a small leprous spot in the beginnig, which quickly runneth ouer the whole body. Or like a drop of sweet poyson, which at first goes pleasantly downe, but in a short time insinuateth

Parua metu primo, mox sese attollit in auras, Ingredituque solo, et caput inter nubila condit. Monstrum horrendum ingens, &c. *Virgil. Æneid.*

teth it selfe to the infecting of the vitall spirits, and ceasseth not, till it hath wrought its mortall effect. Or like a Gangreene, or like a *Canker*, as the Apostle compares it. This Antinomian leprosie doth spread, and get strength, and boldnesse euery day, euen vnto impudency & madnes.

And the reason it finds so many disciples to imbrace it, because cutting off sanctification, denying it to be a duty, (as one of their Disciples saide, *Away with this scurvy sanctification.*) and putting all vpon an imaginary fayth, and perfection in Christ: it becommeth so much the more plausible to flesh and blood, which is so prone and ready to listen after any doctrine, that giues liberty to their vntamed lusts. So that when such Disciples heare their teachers say, *Beleeue onely, and so be merry in Christ, sing care away to the duety of sanctification, away with mortification, Repent no more, for yee are perfectly iustified, God seeth no sin in you, yee are perfectly saued*, and the like: no marvell if being carnall, and they hypocriticall persons, they catch at such doctrines, as may nuzzle them in their carnall lusts, as is too apparent by the fruite which groweth necessarily from such *a roote of bitternesse, whereby many are defiled.*

For perswade a man once, that being in Christ, and so iustified from all his sins, hee hath no more neede of repentance: and what a flood-gate is opened to all impiety, when there is noe more conscience of sin? Thus they reuiue the heresie of the Montanistes, who denied repentance to be needefull. This they ground vpon *Heb.6.11. Not laying againe the foundation of repentance from dead works.* Whence they conclude, that beleeuers haue no more to doe with repentances, where as the Apostle there speakes of the Doctrine, not of the practise of repentance, reproouing those Hebrewes, that they were no better proficients in Christs schoole, when instead of being *able to teach others*, they were still A B C darians, hauing need to be catechized

Montanistae omnem paenitentiae virtutem è medio sustulerunt. Hieron. ad Marcellinam. Et lib. 2. adversus Iouinianum. & centuria: 2. c. 3.

chized in the very common rudiments & knowne Principles of Religion, as *Heb.* 5.12. Againe they say, that they are as pure from all sin in Christ, and as perfect in righteousnesse and holinesse, as Christ himselfe is: alledging that in 1*ohn.* 1 1*ohn.* 4.17. *Herein is our loue made perfect, that we haue boldnesse in the day of iudgement: because as hee is, so are we in this world.* Hence they conclude such absolute perfection to bee in the beleeuer, as in Christ now glorified in heauen. And therefore when they say, that a beleeuer is perfectly saued in this life, they expresse themselues in plaine words to meane, that a beleeuer is perfectly glorified in this life, and that there is noe difference betweene our state here and in heauen, but onely in our sense and apprehension. I should not (I confesse) haue beleeued, that euer any man, endued with common sense and reason, would haue so much as once conceiued, much lesse uttered such a senseleſse and monstrous Paradox, had I not my selfe heard one of their Antinomian Ministers affirme so much to me and others together. For I asking him what difference there was betweene the state of grace here, and that of glory here after: hee answered, none at all, but in our sense and apprehension. And thereupon another Minister asking him, whither we were perfectly glorified in this life: he answered, wee were; whereupon I, abhorring such an insolent and Luciferian speech, presently auoyded his company and further speech. To this height of pride are they come, who teach the empty and windy faith of Iustification against Sanctification, the fruit of a true liuely fayth. But are wee perfectly glorified in this life, so as it differs not from that in heauen, but in our sense and apprehension? Then when a iustified man sinneth, it is but in his sense and apprehension, if that; or rather, they are in this poynt without sense & apprehension of sin. Then when wee are afflicted, diseased, and the like, it is not so indeede, but onely *in our sense and apprehension*; because a man perfectly glorified can neyther sin, nor suffer any sorrow, diseases, or death. Yea our fayth is no more *the*

foundation

foundation of things hoped for, and the euidence of things not seene, we haue no longer hope of eternall life, but in our sense and apprehension; For wee are already possessed of the thing hoped for, we are already perfectly glorified. O senseless stupidity! But they vrge, *As he is, so are wee in this world*; he is pure, perfect, vndefiled, therefore are we so to. Therefore, say they, wee are so perfect, as wee cannot be more. But St *Paul* sheweth plainely the meaning of St *Iohn*, saying: *But we all with open face beholding as in a glasse the glory of the Lord, are changed into the same image from glory to glory, euen as by the spirit of the Lord.* 2 Cor.3,8.
Now though from hence they would inferre, that we haue the same image of Christs glory in full perfection: yet the next words (*Frõ glory to glory*) plainely shew, that though the state of grace bee a glorious estate, as being an initiation of glory, being begun here in the soule: yet wee goe from one degree of glory and grace vnto another, and neuer attaine to full perfection, till *this mortall shall put on immortality, and this corruption shall put on incorruption.* So that the image of Christ which wee beare vpon vs here, is a conformity vnto Christ our Head in the participation of his glorious graces, but in such a proportion, as here we are capable of, and as God hath distributed *to euery man the measure of fayth.* And the state of grace is in a perpetuall growth here, as 2. *Pet.* 3.18. *Ephe.* 4.12.13. *Psal.* 84.7 *The path of the righteous* being a perpetuall progresse, like *to the morning light, shining more and more vnto the perfect day: Prou.* 4. .18. But why doe I spend arguments against such as deny vndeniable Principles? 1 Cor.15. Rom.8.29.

But thus wee see, how a false and imaginary faith, whereof these men doe dreame, begets in them such damnable imaginations, & high presumptions, euen to the destruction of grace, while they would stretch it beyond the line. No maruaile therefore if they abolish quite any further vse of the morall law, syth they deny Sanctification it selfe, as a duty prescribed and commanded in the law. *Exo.* 19.5.6. So that if the Doctrines of these men might

prevaile, what could bee expected, but a deluge of Atheisme and profanesse, and all lawlesse licentiousnes and dissolutenesse to ouerflow and drowne the world? For they cry downe and abolish all duties contained and commanded in the Morall Law, both towards God, and towards men. Doe we thinke these men can be good subiects to their Prince, who deny they owe him any honour in the way of duety enioyned by the commandement, *Honour thy Father and Mother*; whereof one maine branch is, *Honour the King*? And if they doe not of duety honour their King on earth, how shall they honour their King in heauen? To instance in the fourth commandement; they quite abrogate the Morall Law to beleeuers, and consequently the fourth commandement, which is the sanctification of the *sabbath-day*.

1 Pet. 2. 17.

But they reply, that the Iewish Sabbath-day is abolished, and therefore Christians haue nothing to doe with the commandement, no more then the rest of the Decalogue. I answere: It followeth not: for though the Iewes sabboth day be abolished, yet there remaines a sabboth to bee kept of Christians, seeing that the commandement of the sabboth is Morall, and so no lesse perpetuall, then all the rest. For if none of the rest of the commandements be abolished: then neither the fourth And so though the ceremoniall part of the Iewes sabboth be abrogated, yet not the morality of it.

Ob. But how, or wherein was the Iewes Sabbathday ceremoniall?

Answ. In two regards; first, because it was appointed them to bee a memoriall of their deliuerance out of *Egypt*, as *Deut.* 5. 15. where the Lord sayth. *And remember that thou wast a seruant in the Land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arme: therefore the Lord thy God commanded thee to keepe the Sabbath day.* So that the Iewes were commaunded to keepe the sabbath day in a thankefull remembrance of their deliuerance

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from the Egyptian bondage; *therefore the Lord thy God commanded thee to keepe the Sabbath day.*

Ob. But in *Exo.* 20. 11. the Sabbath day hath relation to the Creation.

Answ. True, yet herein *Deuteronomy Moses* tells them, that euen then, when this commandement was giuen the Lord had a speciall respect to the deliuerance from *Egypt*; and therefore hee sayth, *the Lord commanded thee*, as referring to the time past, when the Law was giuen. And in that respect the Sabboth day was to them ceremoniall. Secondly in regard of some ceremonies proper (as some say) to that Nation, being inhabitants of the Land of *Canaan*, a hot climate; as the not kindling of a fire on the Sabboth, as also the not dressing of their meat in that day, which was in remembrance of the Manna in the desert: whereof they gathered enough for the sabboth on the day before, God miraculously and plentifully prouiding it for them. But in very truth, & (so farre as I can yet conceiue, till I be conuinced otherwise by better reasons, then I haue yet seene) that obseruance of not kindling a fire, nor dressing of meate on the sabboth (which was lawfull & allowed vpon all other festiuall dayes) was not so much proper to that people in regard of their hot Country and climate, as in regard of that Mosaicall Pedagogie and dispensation, vnder which that onely people and Church was subiugated and subiected, so as this not kindling a fire, & not dressing of meate, was a meere Ceremony Mosaicall, a type of the eternall sabbath, brought in by Christ in his resurrection, which puts an end to all sabbaticall ceremonies, as these are, which typed the estate of the euerlasting sabbath, wherein is no need of bodily prouision. For in heauen, there shall bee neyther kindling of fire, nor dressing of meat, nor the like. Whereupon *Isychius* in Leuit. lib. 6. cap 19. speaking of the *Omer* of *Manna*, which euery one was to gather euery day, and two before the sabboth, *An Omer* (sayth he) *was so much, as could feede one man. Hereby he would teach and instruct them of the intelligible rest,*

and

and end of the world, because then it was impossible to boyle, or worke, or gather. Some againe limit the not dressing of meate to the time of their trauell in the Desart 40 yeares, during the Manna, and not to extend to the Land of *Canaan*, where the Manna ceassed. And this is not improbable, sith their iourney in the wildernesse was to type out the time of our heauenly Country, where all the prouision for the body should ceasse. Some also restrayne the not kindling of a fire to the works of the Tabernacle onely (as Vatablus in *Exod.* 35. 3.) but I see no probability hereof, seeing the Priests about the Tabernacle had liberty on the sabbath to performe their rites, as sacrificing, and the like. Yet (by the way) the abrogation of these ceremonies ought not Christians to turne into surquedry and excesse of feasting, (as too many doe) so abusing their christian liberty: but to bee vsed with all sobriety, such as may not hinder, but helpe the holy spirituall dueties of this day by a due refreshing of the body, for necessity, not for superfluity.

Now these Ceremonies dying together with the whole Mosaicall economy, which stood in types and Ceremonies, yet the Morality remaines a perpetuall seruiuer in, and with, and vnder the Gospell. For else, if the Morality of the Sabbath were antiquated and abolished, then also the whole Decalogue. But the Decalogue, or ten Commandements remaine still in force, not onely in their curse and full rigour to all transgressing Infidels, such as are out of Christ, but also as a rule of holy conuersation to all true beleeuers. And that the Morall Law still remaines as a rule of Christian obedience to euery true Israelite, appeareth by the very manner of giuing of it in Mount Sinai. For it was giuen by the Lawgiuer Christ the Redeemer of his people, who sayth, *I am the Lord thy God, which haue brought thee out of the Land of Egypt, out of the house of bondage*: and thereupon inferreth, *Thou shalt haue no other Gods before me*, &c. Now the deliuerance out of the Egyptian bondage what was it, but a type of our spiritual deliuerance

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from sin and sathan by Christ? And therefore by his owne argument it followeth, that the same Morall Law giuen by and vnder Christ to the Iewes in the old Testament, is propagated and perpetuated to all christians in the new Testament, and so consequently the Sabbath, as touching the morality of it.

Thus the Morall Law is no lesse a rule to beleeuing christians then it was once to the beleeuing Iewes, all one ioynt spirituall seed of *Abraham*, to whose posterity this Law was giuen. And thus also by the selfe same reason, the fourth Commandement for the sanctification of the sabbath is still in force with the Christian Church, as well as the other 9. vnlesse (as the Papists haue by their sacrilegious practise nimmed away the second Commandement out of their vulgar Catechisme, and by their corrupt glosses guelded the masculine sense of it in their Doway Bibles) wee will take their part in the polluting and profaining the Sabbath, by denying the perpetuall morality of it, and so leaue but two Commandements for God (according to the Popish acompt) in the first Table; or rather none at all, when by this meanes there is noe day allowed for his seruice, no nor meanes to teach vs the true worship of the onely true God, & the honour due vnto his name, which meanes is the publique Ministry of his word, together with pnblique and priuate inuocasion.

So that the whole worship and seruice of God, and his sauing knowledge for mans saluation (to speake nothing of bodily refreshing, and workes of Charity, for the relieue of the poore) hauing a necessary dependance, as touching the externall meanes, vpon the due obseruation of the fourth Commandement in the Morality of it: who can deny the keeping of the Sabbath to be Morall, but he must withall procliame open enmity to Gods worship, and mans saluation;

Ob. But the Sabbath day of the Iewes being wholy ceassed, as being buried in Christs graue, wherein hee rested all that day, and so fully kept it: of what force is it with christians any longer? or what morality remaines of it

to bee obserued by vs?

Answ. As the Iewes Sabbath day was a precise seauenth day, which no doubt was by successiue reuolution obserued by Adams generations from the seauenth day of the Creation, sanctified by Gods owne rest, (for we reade of it, in *Exo.* 16. which was before the giuing of the Law in *Sinai*,) but with all had an addition of a new relation to the typicall Redemption from *Egypt*, as we noted before, in which regard it was ceremoniall: So (as ceremoniall) it was subiect to be abrogated, and changed from a Legall, into an Euangelicall Sabbath, which the Scripture calleth the Lords day. Although some are bold to deny, that the Sabbath was at all obserued by the Old Church, vntill *Moses* time, and so till the Law was giuen in *Sinai*. But this seemes to bee a groundlesse opinion, if not also Godlesse. For though the Scripture makes no mention of the keeping of the Sabbath, vntil *Exod.* 16. 5. &c. yet both that mention goes before the solemne bidding of it in Mount *Sinai*, and doth also sufficiently inferre, that the Sabbath was in vse before that time, as being first instituted in Paradise. For else, as a learned Diuine of our Church hath noted vpon this very occasion: *It is absurd for any man to prepare a thing* 2000 *yeares, before the vse thereof.* And *Exod.* 20. 11. the very reason and ground of mans obseruation of the Sabbath is there giuen to bee Gods owne institution of it, which was his actuall sanctifying and blessing of it by his owne resting on that day from the workes of Creation. Though otherwise the fourth Commandement, being a part of the Law written in *Adams* heart, needed not any expresse Commandement, more then the rest did; sauing that this hath a Memento set vpon it, as being most subiect to neglect and prophanation: and that the Lord himselfe was pleased to assigne his owne seuenth day for rest and sanctification to those former ages. But to proceed. Here it may be demanded, what is that morality of the fourth Commandement, which yet is in force with christians? For answere: None will question (but the Antinomian, who altogether denyeth the whole Morall

Law to be in force, so much as a rule to beleeuers vnder the Gospell, the morality of the Sabbath to bee yet of force and vse with Christians. Onely some differ both about the manner of it, how it is imposed, and how exacted of christians, and about the matter of it. For first, they denie that the fourth Commandement hath any thing to doe with the Lords day, which is the christian Sabbath. Againe they deny that the fourth Commandement reacheth further, then to masters of families, exempting seruants from imputation of sinne, in case they worke at their masters command. Thirdly they deny the Lords day is by any diuine institution, humane onely, and therefore not of the same force with the fourth Commandement. Fourthly, (for the matter) they deny that the vacation and abstinence from seruile labour, or the ordinary workes of a mans worldly calling, is any part of the morality of the fourth Commandement, but a meere ceremony, and so abrogated. Yea they goe further, and say, that howsoeuer the generality of that Commandement to keepe a Sabbath, wherein God might bee honoured, was Morall: Yet the speciality of it, namely to keepe, First, one day of seauen: Secondly, the seauenth: Thirdly, one whole day: Fourthly, with precise vacancy from all worke, was meerely ceremoniall, and so the specialities of the Commandement are vanished, though for the generality of it, it is a law of nature and remaineth. So they. Here then be sundry things, which offer themselues to bee scanned. And to make way, First where they call the bodily rest, obserued once by the Iewes, a poynt of exact and extreame vacation from euery kind of worke, & which christians haue nothing to doe with all: This is but a buggbeare, or scarcrow to fright Childish christians from so much as looking backe to the fourth Commandement, in the keeping of the Lords day. For first an extreame vacation was not exacted of the Church of the Iewes; as in case of extreamity, or vrgent necessity, they might worke, yea for the sauing of a poore Asses life, by pulling him out of the pit on the Sabbath day; as our Sauiour conuinceth the carping Iewes.

How much more in extremities of more importance, as the quenching of a scath fire, or defending of their City, or Country, by repelling the inuading, or belcaguring enemy? yea in such cases not to bestirre themselues, and to vse their vtmost labour and skill, not onely turned into superstition, but many times proued their bane and ruine. Among sundry instances in this kinde, this is one: that the Iewes on the Sabbath being assailed by their enemyes, would neyther make resistance, nor yet so much as close vp their caues mouth to defend themselues, and so their liues became a spoyle to their enemyes cruelty. So superstitiously obseruant were they of the Sabbath, as if God had made it to be a snare for them, whensoeuer the crafty enemy should take that oppertunity to inuade them so as in case of extreme necessity, as to saue life, yea a beasts life, the Commandement was not strictly obligatory; much more in spirituall obseruance, touching Gods worship, as the Priests slaying of beasts for sacrifice, and the like. Extreame vacation then was not exacted of the Iewes in their keeping of their Sabbath.

Iosephus Antiq. of the Ieaues, lib. 12. c. 8 fol. 14. 8.

Againe, we shewed before, how the prohibition to the Iewes of kindling a fire, and dressing of meate on the Sabbath was peculiar to that Nation, or rather Church, and was a type and ceremony. Nor was it extreame, because they liued in an hot climate, wherein their was no extreame necessity of fire for one day, which they were to supply: by their spirituall fire of holy zeale in a due obseruation of the Sabbath. Though some are of opinion, that this prohibition of kindling a fire reached onely to such fires, as were vsed about seruile workes, and not about their necessary food. But I will not blowe the coales of this controuersie in this poynt at this time, hauing shewed sufficient reason already of this restraint. Onely this I adde, if it were a burthen, layed vpon the shoulders of that Pedagogy of *Moses*: it was to teach them and vs, to put a difference betweene that hard yoake of the Ceremoniall Law, *Acts.* 15. 10, and that *sweete yoake*, and *light burthen*,

them,

then of Christ, *Matthew*, 11. 30.

In the next place, where they say, that one whole day for the Sabbath, or one seauenth day, or one day of seauen, was meerely Ceremoniall: I would aske them how the memoriall of the Commandement could bee kept, without a speciall time or day? vnlesse they will say, that the morality, being perpetuall, is not tyed to any one day. But seeing the Morall Law cannot be kept by the Church in this world, without time (for as the Preacher saith, *There is a time for euery purpose vnder the Sunne*) and this time of keeping the fourth Commandement is limited by God to the 7th day: how can this day be separated from the Sabbath, as being an inseparable circumstance of the substance of that Commandement? Yea, so inseparable by diuine appoyntment, as Gods wisedome did best know the Sabbath cannot be solemnely kept, vnlesse it be one of the seauen, I say not, one fixed day of seauen to last for euer from the *Creation* to the end of the world without alteration; for so it was ceremoniall in the old Testament: but the proportion of a seauenth part of our time decreed by Gods owne institution and perpetually annexed to the morality. And the Lord who limited a seauenth day for rest, and to bee kept holy, hath noe where left it arbitrary to man, to allow what day or proportion of time liketh him for that purpose beyond the number of seauen. For as God hath reserued a tenth of our goods (though we owe him all that we haue) as sacred to him selfe, and by meanes whereof hee sanctifies all the 9 parts to our vse: so also a seauenth of our time (though the whole time of our life is to be spent to his honour) for the sanctification of our whole life. And both these serue ioyntly for the more commodious, compleate, and solemne administration of his worship and seruice, which also redounde deth not onely to our temporall, but spirituall and eternall good. Nor is it now in mans power to alter the Lords day into any other seauenth day of the weeke, sith it is Christs owne Ordinance, and therefore vndispensable.

Eccle 3. 1.

Iunij Prælect: in Gene 2.2

'The learned *Iunius* on *Gen.* 2. 2. concerning the Sabbath 'thus speaketh: *Hæc lex, &c.* This Law (of the Sabbath) 'is naturall, hauing a ceremoniall designation of one day affix-'ed vnto it. This seauenth day, added of God, is not naturall, 'but positiue. A seauenth day is naturall, and remaineth, but 'the seauenth from the creation appoynted of God, is po-'sitiue, instead whereof the Lords day succeedeth in the 'christian Church, called the first day of the weeke, and the 'Lords day, *Reu.* 1. 10. celebrated, *Acts.* 20. 7. *&.* 1, *Cor*, 16. '2. *Causa mutationis, &c.* The cause of this mutation is 'Christs resurrection, and the benefit of restoring the 'Church in Christ: the commemoration of which benefit 'succeeded the memory of the creation, not by humane tra-'dition, but by Christs owne obseruation and institution; 'who both on the day of his Resurrection, *Et octauo quoque* '*die*, and on euery eight day, vntill his ascension into Hea-'uen, appeared to his Disciples, and came into their assem-'bly. And the same was done by the constant obseruation of 'the Apostles and Disciples, and of the Church of Christ, to 'which by the institution and example of Christ the Apo-'stles deliuered the obseruation of the Lords day which is 'well set forth by *Cyril.* lib. 12. in *Iohan.* cap. 58. by *Augustine* '*ad Casulanum*, Ep. 86. *et ad Ianuarium* Ep. 119. cap. 13. And 'therefore *Chrysostome* in his fift sermon of the Resurrection 'writteth, that of old in the Primitiue Church this day was 'called by three names, The Lords day, The day of bread, and the day of light. The Lords day, because in it, being a solemne 'memoriall of Christs resurrection, they attended to his 'word and worship: the day of bread, because in it the Sa-'crament of the Lords supper was administred: and the 'day of light, because on it was obserued the administrati-'on of Baptisme, For the ancients called Baptisme φώτισμον, 'illumination and the day of Baptisme *diem* τῶν φώτων, the day, 'of lights; and the Baptized were called νεοφώτιστοι, New illu-'minates. Wherefore sith the Lords day by Christs Act, ex-'ample, and institution, by the most constant obseruation of 'the Apostles and the ancient Church, and by the testimo-

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'ny of Scripture, hath bene obserued, and put in the place of 'the Iewes Sabbath: *inepte faciunt, &c.* They doe absurdly, 'who affirme that the obseruation of the Lords day contin- 'ues in the Church by Traditiõ, and not by authority of the 'holy Scripture, that by these helpes they may (*si Deo placet*) 'support the Traditions of men. So he.

Thirdly, where they say, that the generality onely of keeping a Sabbath, was Morall: this generality or morality must either now bee quite lost: or else doth necessarily import some speciall day for christians, wherein solemly to keepe this morality (vnlesse we be bound euery moment or day of our life to keepe it) as well as for the Iewes of old, by Gods owne limitation.

But fourthly they say that the vacation and abstinence from seruile labour, or the ordinary workes of a manes worldly calling, is nor any part of the morality of the fourth Commandement, but a meere ceremony, and so abrogated. This is a strange Paradox. For then the whole obseruation of the sabbath as touching the reast of it, was a Ceremony: and where is then the morality of it? stands not the morality of it in corporall rest, and spirituall exercise? Or else tell us wherein? Nay certainely that cannot bee a meere ceremony, which lasteth for euer. But vacation and rest from bodily labour lasteth for euer, euen in Heauen, in the keeping of the eternall Sabboth; as the. Apostle saith, *Heb*: 4.9.10. And *Reuel*: 14.13. And in heauen there is noe pleace for meere ceremonies. Therefore vacation from labour on the Sabboth is no meere ceremony, but one speciall part of the moralitie commanded in the Sabbath. So that to rest from labour is of the very essence of the Sabbath, which is therefore called Sabbath or rest, because one cheife part of the obseruation of it stands in rest.

Ob. But they obiect: That the Commandement of the Sabbath is not morall because it bindes not to all times and to euery day, as well as one in the weeke.

Answ. Though the externall solemne rest of it binds but for one day in the weeke, yet the due Sanctification of it is

such

such, as it reacheth to the Sanctification of the whole time of our life, yea to the Sanctifying of our persons, actions, affections, &c. by the right vse of the meanes, as the Word and Prayer. For (as wee sayd before) as God by reseruing and consecrating the tenth of our goods, thereby sanctifies all the 9 partes vnto vs: So by setting apart and hallowing the seauenth of our time to his seruice, he extendeth sanctification to euery day of our life, that therein wee might bee holy. Againe, affirmatiue precepts ceasse not to be morall, because they bind not, *ad semper, to all times*: it sufficeth they binde *semper, all wayes*, in their due time and place.

Fiftly, they deny, that the *Lords day*, the christians Sabbath, hath any relation to the fourth Commandement, of the Sabbath day, as succeeding in the place of it. And their reason is, because (say they) the *Lords day* is not by any Diuine institution, but humane onely, and therefore not of the same force with the fourth Commandement. This assertion, & reason is noe lesse vnreasonable and peremptory, then the former. How? The Lords day not of Diuine institutiō, but humane onely? Ecclesiasticall they grant, though Apostolicall they name not; but in no case diuine; that they expressely and stiffely deny. First therefore wee will proue, that the Lords daye is of diuine iustitution: Secondly, that it succeeds in the place of the Sabbath, and so beitng of deuine institutiton, hath the force of a Commandement. First, that it is of deuine institution, thouigh wee haue no expresse Word of Christ, yet we haue his Act, & worke for it, Which is euer as good as his word. We shewed before, how Gods Act in his resting in blessing and sanctfying the Sabbath or seauenth day, was his institution. For to what end did he bless and sanctifie it? For, himselfe? what needed hee? Nosurely for man, for whom the Sabbath day was made to rest in, as well as the sixt to labour in. For *the Sabbath was made for man*, saith the Lord of the Sabbath.

This institution was in Paradise. It stands indeede, *Gen.* 2. 2. before the fall of *Adam*. But if *Adam* fell the same day

day of his Creation, being the sixt day, as the best Diuines thinke: then it is set by way of anticipation, or *Hysteron Proteron*; and so this seuenth day began next after the Fall, when the son of God incarnate was cleerely promised, in which respect *the Sonne of man* Christ, was *Lord of the sabbath day* being the Institutor of it; vnder whom Adam began his spirituall life in the obseruation or sanctification of the Sabbath. And then (I doubt not) he began to Sacrifice, as hee taught his sonnes afterwards, as wee see *Gen.* 4. it being not vnprobable, that those *skins*, wherewith God cloathed Adams shamefull nakednes, were of the Sacrifices, which God taught him now vnder Christ to offer, as a type of Christ cloathing vs with the *robe of his righteousnes* imputed to vs, and merited for vs by the sacrifice of his death, which sacrificing shall wee deny to bee of *diuine institution*, because wee find it not there expressely commanded? Otherwise it had beene *will-worship*, and so abominable, whereas *God had respect to Abel and to his offering*. And that he respected not *Cain*, it was on *Cains* parte for want of faith. *Heb* 11,4 And why should not man then in the state of innocency haue a Sabbath to rest solemnly in, and to be vacant for Gods worship, as hee had a taske (though not toylesome) layed vpon him to dresse the garden, and so much the more, being now cast out, hauing a hard and sore toyle imposed on him to till the ground, whence hee must eate his bread with sowre or brackish sauce, to wit, the *sweat of his face*? Other wise, if hee had had no Sabbath to rest in, his state had bene most miserable, as attended with incessant toyle and trauell. And when (in most likelyhood) did Cain and Abell bring their sacrifices? Most likely on the Sabbath. For the text sayth *Mikets iamim* in the *end of the dayes*, which some referre to the end of the yeare, as *Exo.* 22. 16. and why not also may it be ment of the end of the *weeke dayes*? But I will not contend. Thus Adam no doubt, had the Sabbath, not onely before his fall, written in his heart, but after his fall a speciall day euen the seauenth assigned him vnder Christ the Redeemer, *the Lord of the Sabbath* Gene 4.3.

And Gods owne act in resting from the worke of Creation, and in blessing and sanctifying the Sabbath day for mans vse and comfort, was warrant enough to make it of diuine institution, without any other expresse Commandement. The like wee say of the *Lords day*. That which gaue it a stampe of diuine institution, was the Lords owne Act in blessing and sanctifying this Lords day with his blessed and glorious *Resurrection*, when now hee ceassed from the worke of *Redemption*, a greater and more glorious worke then that of *Creation*; now beginning also, and consecrating the eternall Sabbath. So that this very act of Christ was a sufficient consecration of this day, as the Sabbath of our Redemption; and therefore iustly styled by the Holy Ghost, *the Lords day*, because consecrated not onely to him, but by him as the author of it. Therefore also is he rightly intitled *Lord of the Sabbath day* of the Iewes, as alone hauing a power to abrogate that, and to initiate this day. For in like manner the Sabbath is called Gods owne *Holy day*, (*Isay.* 58.) and *the Sabbath of the Lord our God*, (*Exod.* 20.) which hath relation to Christ the Redeemer. *Exod.* 20. 8. to shew, that hee is the *Lord*, and institutor of it. So that it belonged to him alone to cancell the old, and to consecrate a new Sabbath to Christians, in memoriall of a better Creation, and as the entrance & initiation to the eternall Sabbath. Againe, obserue how he honours this day. For the very day of his Resurrection, his Disciples being assembled, hee presents himselfe personally vnto them, comforting and confirming them with the sensible euidence of his Resurrection, and breathing on them the gifts of the Holy Ghost. And, because they should take speciall notice further of this day, iust eight dayes after, when this day came about againe, hee appeared to them the second time where they were assembled, and standing in the midst of them, as Lord of his Church, salutes them with his *peace*, and shewes them many signes for the fuller confirmation of his Resurrection. And yet for the more abundant confirmation of the consecration of this day, after his Ascention hee sends the Holy

Ghost

Ghost on this very day 50 dayes after his Resurrection, whose powerfull presence was an evident sanctification of this day by his manifold gifts & graces to his Church vnto the end of the world. And, it is specially to be noted, that on those dayes, wherein Christ appeared to his Disciples, and the Holy Ghost descended, they were all assembled solemnly together in a holy communion in prayer, and other sacred duties: So that Christs twice appearing vnto, and the Holy Ghost descending visibly vpon his Disciples when they were assembled, and all vpon this day, was warrant sufficient for the Apostles, and so for the succeeding Churches, to continue the sanctification of this first day of the weeke by their holy assemblies, and exercises, as *Prayer, Preaching, administring the Sacraments, Almes* &c. They saw, that this was the speciall day selected and sealed by Christ, and the Holy Ghost (*For in the mouth of* 2. or 3. *witnesses shall every word be established*) for publique sacred assemblies, wherein they might expect Christs presence, by his spirits influence, in sanctifying his people in their holy exercises on that day. Hereupon it grew a perpetuall Ordinance, not first constituted by Apostolicke authority, but seconded and followed by them in their practize, as *Acts* 20. 7. and 1 *Cor.* 16. 2 vpon which place Master *Perkins* iudiciously obserueth, that *Paul commanded nothing as an ordinance to bee obserued by the Church, but what he had from Christ. But to make collection for the poore every Lords day, or first day of the weeke*, as a consequent or concomitant fruite of other Sabbath-duties, as *Preaching, Prayer, Sacraments*, was (sayth he) *a constitution Apostolicke, and so of diuine authority*; and therfore no meere humane institution. And wee say, that the ground and cause hereof was Christs *Resurrection*. So as it is a grosse *Solecisme* in Diuinity to admit an *Institution* to be *Apostolicke*, & yet to denie it to be of diuine authority. Thus *the first day of the weeke*, *the Lords day* grew to be the day of holy assemblies for Christians, from that *first day of the weeke*, wherein Christ rose againe, and appeared to his Disciples, as wee haue touched.

And from this spring did the auncient Fathers derive the sanctification of this day, as by so many continued streames of succession. Saint *Augustine* sayth, *Dies Dominicus, &c.* *The Lords day was not to the Iewes, but to Christians declared by Christs Resurrection, and from that began to bee kept holy.* And elsewhere, *Præponitur dies Dominicus Sabbato, &c.* *The Lords day is preferred before the Sabbath, by the fayth of the Resurrection, not by the fashion of refection, or licentiousnes of drunken mirth.* And againe, *Domini Resurrectio, &c.* *The Lords resurrection hath promised us an eternall day, and consecrated to vs the Lords day;* And *Ambros*, *Dominica nobis &c.* *To vs the Lords day is so honourable and sacred, because in it the Saviour, as the sun arising, dispelling infernall darkenesse, hath shined forth in the light of his resurrection. And for this cause, this day of the men of the world is called Sunday, because Christ the Sunne of righteousnesse arising, did enlighten it.* But what neede we seeke a *cloud of witnesses*, of men, when we haue diuine *Sarrs* in Scriptures (though shining in a darke place, till the day did dawne) which may giue vs sufficient light to direct vs to this day? For first it is apparent that the seauenth day which was commanded the Israelites of the old Testament to celebrate for the Sabbath, was giuen them in memoriall of their deliuerance from the Egyptian bondage, as we noted before out of *Deu.* 5, 15. And thus it was ceremoniall and subiect to be changed into another day, to wit, *the Lords day*, which should succeede in memoriall of our *Redemption* and deliuerance from our spirituall bondage, whereof that corporall was a type, which Redemption and deliuerance was finished in Christs Resurrection; and therefore who should haue power, but Christ, *the Lord of the Sabbath*, to change the Sabbath into the Lords day?

Aug: Ianuario Epis. 119. c 13

Aug. Casulano Presbytero Ep. 86.

De verbis Apost Ser: 15.

Ambros: ser: 61.

Againe, another remarkeable place we finde in *Leu.* 23. 10, &c. where the *sheafe of the first fruits* was to bee waued by the Priest before the Lord the day after the Sabbath. This *sheafe of the fruits* was a pregnant type of Christs rising againe, the *first fruits from the dead*. This sheafe

1 Cor: 15, 20. Leui: 23. 11.

was to bee waued the next day after the Sabbath, and not else. This was fulfilled in Christs resurrection, which was the day after the Sabbath, and because this Sabbath was chiefely ment of the Passeouer, which was a high Sabbath, to be sure, it was a double Sabbath, (the Sabbath of the Passeouer concurring together) wherein Christ rested in the graue. The very next morning was *Christ, the first fruites, waued* before the Lord, when in the Earthquake hee rose from the dead *the first fruites of them that slept*. This was *the sheafe of the first fruites*, which was *accepted* for vs, *for he rose againe for our iustification?* And *if the first fruites be holy, the lumpe is also holy*. And the meate offring of this day was twice as much, as vpon any other day, euen *two tenth deales*; whereas the rest had but one, which is a matter worthy of heedefull obseruation. This typed and signifyed some thing extraordinary as touching this dayes oblation. And the offering was made *by fire vnto the Lord for a sauour of Rest*, as the Hebrew hath it. This prefigured the *Rest* of this day of the sheafe of first fruites, of Christs resurrection. And this rest had relation not onely to Christ, who now had finished the worke of Redemption: but also to all the Redeemed. For from this very day of the sheafe of first fruites, they were (Leuit. 23. 15. 16.) to reckon 7 *Sabbaths or weekes compleate*, which inclusiuely containeth 50 dayes, and so the seauenth first day of the weeke next after the Sabbath, they must offer a new meate offering vnto the Lord. This was the feast of Pentecost, which being fully come (*Act.* 2.) the Holy Ghost came downe visibly vpon the Church, so fulfilling that typicall propheſie, or Prophetical type. And this meate offring of loaues, and the like, being called also a *first fruites vnto the Lord*, signifyed and prefigured that *First fruits* of the Church of the new Testament, offered, consecrated, and sanctified vnto God that very day, wherein the Holy Ghost descended. For behold two *waue loaues*, moulded vp of so many graines, the one of the *Iewes*, the other of the *Gentiles*, both one offering,

Rom: 4. 25
Rom: 11. 16.

* Leuit. 23. 17.

being a collection of all the Nations vnder Heauen, euen the Catholike Church representatiue, were the *first fruites vnto God, and vnto the Lambe*, sanctified in Christ the *first fruites*. These are those waue-loaues, that are *holy to the Lord, for Christ our High Priest*: Leuit. 23. 20. and this offering became *a sauour of rest*, v. 18. as wee shewed v. 13. noting still the rest of this day. So as this selfe same day is solemnely proclaimed to bee *an holy Conuocation*; Therein no seruile worke is to bee done: & this to stand as a statute vnrepealable. Hereupon *Isychius* saith: *Therefore the Lawgiuer willing more plainely to expresse his minde, commanded them to reckon from the next day of the Sabbath 50 dayes, thereby willing without doubt the Lords day to be vnderstood. For this is that next day after the Sabbath. For which cause* (sayth he) *the Holy Ghost came not downe in any other day of the weeke, but in that day of the Resurrection, wherein the sheafe of first-fruits was waued before the Lord.* Thus we see how the day of Christs Resurrection, is made solemne and sacred not onely by Christ himselfe, but by the Holy Ghost sent downe from heauen, sanctifying this day for *holy Conuocations*, or publicke assemblies of Gods people for his publique seruice, and this to stand as a perpetuall statute to the end of the world; hauing also euident and ample testimony from the Mosaicall Law, and those Euangelicall types. whence we conclude with M. *Perkins* his argument, in his *Cases of conscience*, pag. 113. *That which is prefigured, is prescribed. But the Lords day was prefigured*, Leuit. 23. 10. *therefore it is prescribed and instituted of God.*

Isychius presbyt, Hierosol. in Leuit 23, Planius ergo Legislator suam demonstrari volens mentem ab altero die Sabbati numerari præcipit 50 dies, Dominicum Diem proculdubio volens intelligi. Hic enim est altera Dies Sabbati.

A third place wee haue *Psal.* 118. 24: where the Prophet speaking (v. 22. 23) of Christs Resurrection, he addeth, *This is the day, which the Lord hath made, we will reioyce, and be glad in it.* This is a plane Prophetical institution of this day to bee solemnized vnder the new Testament. For first, *the Lord hath made it*, that is, appointed, and set it a part, by marking it out with a glorious worke. And secondly, it is so taken of the Church of God, who saith, *We will reioyce and be glad in it*, which sheweth the festiuity, & grate-

full

full solemnity of *the Lords day*. And although many take this day for the whole time under the Gospell (as 2. *Cor.* 6. 2:) yet none doe exclude or deny the particular acception of it for *the Lords day*. S^t. Ambrose vnderstands this to be *the Lords day*, the day of the Lords Resurrection; *which day* (saith hee on *Psal:* 47, *Titulus*) *hath his holines from the Lords Resurrection*. What shall I say of Circumcision, which was limited to the eighth day; loking vpon Christs Resurrection, which was the eighth day; Circumcision, being a singe of that hollines Christ brought vnto vs in the day of his Resurrection, *who rose againe for* our Iustification. But let this suffice. Thus hath *the Lords day* not onely reall institution by Christ himselfe, but also testimony from the *Law and the Prophets*. And thus, as *Hugo* saith, *The fathers of the old Testament observed the septenary number, or the seuenth of Dayes, Wekes Moneths: Yeares wee of the New, the octonary number, or the eight day, to wit the Lords day, for the reuerence of the Lords resurrection, and of the sending of the Holy Ghost*. Hugo in *Psal.* 119.

Ob. But here it is obiected, that *the Lords day* hath noe diuine institution, but meerely an humane and Ecclesiasticall. For else how came it to bee instituted by *Constantine the Great*, who made a Law, and prescribed limits for the keeping of it? The like also did other Emperours, Princes, and States, Councels, and Synods in seuerall ages.

Answ. This is no good argument, that because pious Princes make Lawes for the keeping of the *Lords day*, therfore it is not of *diuine institution*. For so good Princes make Lawes against Adultery, &c. Therfore the forbidding of these sinnes is it not of diuine institution? King *Darius* makes a decree, that in euery Nation of his Kingdome *men tremble before the God of Daniell, &c.* therefore is not this Law of diuine institutiō: *Thou shalt worship the Lord thy God, and him onely shalt thou serue*? And because *Tyberius Cæsar* would haue the Romane Senate passe a Decree for the deifying of Christ, or ranking him among their Gods, therefor Christ was not God? whereupon sayth *Tertullian, Ergo*

nisi

nisi homini placuerint, Deus non erit Deus: therefore if it doe not please man, God shall not be God.

But it became Christian Princes, when they saw how subiect the Lords day was to bee prophaned with all licentiousnesse, and how prone carnall men were to leape ouer all the bankes and bounds, which God had set to keepe them in: for to helpe to make vp the breaches againe, and to strengthen the diuine ordinance by their humane and penall constitutions, as wee see our noble Kings of England haue done, by name, our pious King Charles, whose raigne hath bene honoured with a religious Law for the better keeping of the Lords day, if lawes were as well kept, as they haue bene wisely, piously, and iustly enacted by our Progenitors.

Yet because, notwithstanding all Lawes, diuine and humane, this *holy day* of the Lord is for the generality of men little regarded, as not requiring the like sanctification of vs, which the Sabbath did of the Iewes: let vs further shew what a reuerend esteeme the ancient holy men in former ages had, and what pious rules they gaue, concerning the religious keeping of this day. Wee haue noted some of their excellent sayings a little before: wee will adde a few more. And first wee obserue, that they euer did vse to call the Lords day, by the name of the Sabbath, *Obseruamus sabbatum, hoc est Dominicam, in signum nempe aterni sabbati:* *We obserue the Sabbath, that is the Lords day, for a signe of the eternall Sabbath.* The same *Augustine* in his 95 sermon *de Tempore*, sayth, *They which in the obseruation of the Sabbath, doe not apply themselues to good works and prayer, which is to sanctifie the Sabbath, (and sanctification is where the Holy Ghost is) are like to the small flies bred of the mud, which disquieted the Egyptians.* And else where (vpon those words, *Math.* 24.20) *Pray that your flight be not in the winter, nor on the Sabbath day*, hee sayth, *by winter is signified the cares of this life, and by the Sabbath gluttony and drunkennesse; which euil is therefore signifyed by the name of Sabbath, because this was, as now it is, the wicked custome of the*

Pur. Contra Adamantum. c. 15

Aug de Consensu Euang. lib: 1. c. 77.

Iewes

Iewes on that day to swimme in delicacies, while they are ignorant of the spirituall Sabbath, For the Iewes doe servilely observe the Sabbath day vnto ryotousnesse. and drunkennesse. How much better were it for their women to spin, then on that day to daunce. And thus while they carnally kept the Sabbath, they knew it not, sayth hee. And *Melius totâ die foderent*, &c. The men were better to digg all that day, then to tread it out in daunces and measures, Againe, the Sabbath (to wit, the Lords day) is more commaunded vs, then the Iewes. They celebrate the Sabbath servilely, but we spiritually? And how spiritualy not in chaunbering & wantonnesse, not in glutony & drūkennesse. For these are forbidden Christians any day, much more on the Lords day, For it were better to plough & harrow, to spin & eard woull, which in themselues are lawfull, then to doe those things on the Sabbath or Lords day, which christians should blush at, and be ashamed of to do at any time, as to dance, to reuell, to heare playes, to goe to masking and mumming, and the like, which are exercises fitter for heathen, then christians, for Bacchanalls, then such as celebrate the Lords Festiuall. How then is this day of the Lords to be kept? Neyther as the Enecratites, Aerians, and Aerians, who fasted all the *Lords day* but madly reueld on other festiuals. These are extreames and therefore to bee auoyded. How then? As the christians did in *Iustin Martyrs* dayes of old, who sayth, *Die solis*, &c. On the Sunday, or Lords day, are the christians assemblies of Citizens and Countrmen, where the writings of the Apostles and Prophets are first reade; then when the Reader hath done, the Master of the assembly the chiefe Minister vseth words of exortation, his inuiting them to the imitation of things honest. The richer sorte, who are willing, do contribute to the reliefe of the poorer, every man according to his mind and meanes, and the Collecta, or collections are deposited with the chiefe Minister; he therewith succoureth the Orphans and poore &c. This is that day, wherein God created the world, and Christ rose againe from the dead. So hee. And Saint Chrisostom vpon the Apostles words, 1 Cor. 16. 1, Behold (sayth *Iustin Martyr* Apol. 2.

he) How fitly the Apostle rayseth his exhortation from the consideration of this day of the weeke, as being the fittest day, wherin to exhort vnto almes; as if the Apostle had sayd, Remember what things yee haue obtained this day, vnutterable good things, yea the very roote and spring of our life stands in it. Not that it is a fit day onely for giuing of almes, but that it hath arest, and is free from worldly affaires, and the mind being vacant from molestations is the apter & more inclinable to mercy, and it brings with it a great efficacy in the vse of the celestiall Ordinances. And Saint Augustine: Omni Die Dominico, &c. Euery Lords day come to the Church, and spend not the day in pleading, and brabbles, and idle chat, but with silence hearken to the word of God, and pray for the peace of the Church, and for the pardon of your sinnes, &c. And Bernard sayth out of Esay. 58. 13. He calleth the Sabbath (sayth hee) not onely a delight, but he addeth, holy and glorious to the Lord. Nor let the Sabbath slipt away with sloth; but in thy Sabbath worke the workes of God. And in the Synodal Epistle of the second synod of Matiscon, wee haue these words: Custodite Diem Dominicum, &c. Keepe the Lords day, which hath a new brought you forth, and hath freed you from all sinnes; as being that day wherein Christ rose for our iustification. Let none of you bee vacant to minister fewell for suites in Law, let none plead causes, let none draw vpon himselfe such a necessity, as to compell the cattell to beare the yoake. Be all of you taken vp with hymmes in praysing of God, being content in minde and body. Let euery one hasten to the next Church, & their humble himselfe on the Lords day with prayers and teares. Let your eyes and hands be all that day apen to God. For that is a perpetual day of rest, that is made knowne in the law & the Prophets, being insinuated vnto vs by the shadow of the seauenth day. Iust it is therefore that wee doe vnanimously celebrate this day, by which wee are made that which before wee were not. Let vs performe to the Lord a free seruice, &c. Not that the Lord requires of vs, that wee should celebrate the Lords day with bodily abstinence

stinence; but hee requireth our obedience, by which, trampling all terrene actions vnder our feete, hee may mercifully lift vs vp euen vnto Heauen. If therefore any of you shall slight or contemne this our wholesome exhortation, let him know that for the quality of his demerit hee shall bee punished of the Lord, and henceforth implacably vnder the sacerdotall indignation. If hee bee a Lawyer, hee shall bee dismissed of his pleading without recouery; if a Countryman or seruant, hee shall bee sore beaten with clubs: if a Clearke, or so, hee shall bee suspended six months from his Fraternity, &c. And in the Councell of Dingelfing *On the Lords day let men bee vacant for diuine rest, and abstayne from worldly and profane businesse. Hee that this day shall doe any worke about the Cart, or otherwise, let his oxen bee confiscate. If he shall proceed on obstinately, let him be made a bond slaue. And Charles the great in his constitutions forbiddeth markets to be kept any where on the Lords day; nor any seruile workes to be done therein.* We might bee infinite in such like instances of pious constitutions for the solemne and sacred keeping of the Lords day; but let these suffice by the way.

Onely one thing remaines to bee resolued, whether the fourth Commandement reach vnto seruants, as well as vnto Masters of Families, some would restraine the Commandement onely to Masters excluding seruants thus farr, that in case a Master command his seruant any servill worke on the Sabbath, or Lords day, the seruant therein obeying his Master, is not answerable to God, as a trangressour of Gods Commandement, but his Master onely is in the transgression for so commanding. This is a strange piece of Logicke: A Master in commanding his seruant transgresseth Gods Commandement: and yet the seruant obeying his Master therein, transgresseth not. Doth not the case hold a like in other relations, as betweene Prince and subiect, spirituall Pastours and People? yes say they. But how? Thus: God

(say they) hath commanded all men to honour their Parents, & the Parents of their Country stands in the first ranke. True who denies it? But what followes there vpon? This, say they: The Sonne of God hath commanded all Christians to 'heare the Church, and vnder forfeiture of communion of 'Saints; but they that deny the Canons of the Church, or E-'dict of the Prince, heare not the one, honour not the other: 'therefore they that transgresse eyther of these Constituti-'ons, transgresse also consequently, though not immediate-'ly, the commandements of God, yet neyther of both are 'transgressed by seruants, if they worke by their Masters 'commission, and not of their owne electon; for neyther 'doth the one Law, or the other, neyther the Canons of the 'Church, nor Edicts of Princes giue liberty and warrant to 'seruants to bee rebellious to their Masters touching poynt 'of seruice that day, more then others. To this purpose they 'argue, that deny the keeping of the *Lords day* to haue any de-pendance vpon the morality of the fourth Commandement. Here be prege reasons, which would not lightly be passed ouer. Therefore a little to examine the mettle of these mens reasons: first we must remember, that not only on the Lords day; seruants obying their Masters, in deoing seruile worke therein, are guiltles (for so they haue euation for it, by de-nying the Lords day to bee of diuine institution, and rest therein to be any morall duty) but they deny also, that the fourth Commandement did binde any Iewes, bnt onely Masters of familyes, and not those vnder them. For (say they) the Commandement was giuen onely to masters, and not to seruants standing in relation to their masters, in case they should impusore any seruile labour vpon them. It is true the Commandement was giuen principally and immediately to masters, that not onely themselues should keepe it, but they should looke their whole family kept it. Yet in case the Master should neglect his duty herein, and instead of commanding his family to keepe the Sabbath, should in-ioyne them seruile worke: doth not the Commandement take hold of the seruant? What? Is the seruant an Asse, or

sott.

ſott, to yeald blinde obedience to his maſter commanding againſt God? Or is he ſuch a ſlaue, as hee hath not a ſoule to anſwere for to God, as well as his maſter? Or being his Maſters ſeruant, is hee thereby, exempted from being Gods ſeruant? ſayth not the Apoſtle, *Hee that is called in the Lord being a ſeruant, is the Lords freeman? Likewiſe alſo hee that is called being free, is Chriſts ſeruant?* Indeede the Maſters ſin is double, not onely in permitting, and communing but compelling, or commanding his ſeruant to worke, when God commands to reſt: but yet the ſeruant obeying his maſter herein vniuſtly commanding, committes a ſingle ſin at leaſt againſt God, if not alſo double, while he preferreth his earthly, maſters Commandement, before his heauenly maſters. But this (ſay they) is *Petitio Principij*, if Gods Commandement reach not to ſeruants. But we ſhew it doth, if ſeruants be not vnreaſonable beaſts, or blinde Aſſes. Nor ought the Maſters Commandement to bee of force, yea it hath a meere nullity, if it bee contrary to Gods expreſſe Commandement. So that in ſuch a caſe for a ſeruant to obey his Maſter, is againſt and aboue God to ſet vp an Idoll, which is nothing in the world, and ſuch ſeruants ſlauiſhly obſeruing *Sabbatum Aſinorum* the Sabbath of Aſſes, do iuſtly deſerue the whip for the Aſſes backe: or that cenſure forementioned in the ſecond ſynod of *Matiſcon*, *If a ſeruant or ruſticke doe breake the Sabbath, let him be ſoundly dry baſted with clubs.* But (ſay they) the ſonne of God hath commanded all chriſtians to heare the Church, not to deſpiſe hir *Canons*, or Princes *Edicts*.

True. But is Chriſts command abſolute, and without limitation, namely to obey Superiours actiuely, whatſoeuer they command right or wrong, for or againſt God? what if the Canons of the Church doe by mans Traditions diſanull the Commandement of God, as of old the Iewiſh Synagogue, and of latter times the Romiſh? Are ſuch Canons to be obeyed againſt Gods expreſſe Commandement? If the *Phariſees* and chiefe Prieſts make a Canon to puniſh with Excommunication, or Suſpention, thoſe that ſhall confeſſe Chriſt, or profeſſe or preach his truth and fayth

frely & faithfully; is it not disobedience to God herein to obey them, and through slauish feare rather to renounce Christ, then not submit to such wicked Canons.

The Iewes Corban freed Children fom honouring their Parents: and doe not they as well make voyd Gods Commandement, who in binding seruants to obey their masters commanding against Gods Commandement, doe thereby free them from Gods Commandement? And for Princes Edicts we all reuerence, and willingly imbrace and obey them. But without limitation? what if they command against God? what if they shall forbid by publicke Edict the free preaching of the word of God in any part of it, as such and such points of fayth and saluation not to bee handled, such and such heresies not to bee medled with by way of confutation? Are we not to answere in such a case, as the Apostle did, *Whether it be meete in the sight of God to obey you, rather than God, iudge you; for we cannot but speake the thinges which we haue seene and heard?* And *Peter* tels the Rulers boldly and plainely, *Wee ought rather to obey God, then men.* What? becausе *Nebuchadnezzer* erected his Image, and commanded all to worship it, and forbad to pray to any God, but to the King onely, for thirty dayes: must this Edict therefore bee obeyed? Noe surely. And why? Becausе it was against God; and therefore it ought to haue beene of no force to exact obedience of any. But what (will you say?) Must we be rebels, in disobeying our superiours? No: it is one thing not obey, & another to bee rebellious; superiours ought not to bee obeyed, if they command against God; Yet this is no rebellion, where men are ready to yeald passiue obedience to their vniust cruelty, by not resisting it, though they derect and deny actiue obedience to their vniust commands. Thus *Daniel*, thus the three Children did; the one desires rather to bee cast into the Lyons denne, the other into the hott fiery fornace, then to dishonour God, by bowing to the Kings Image. Thus all Gods true bred children haue, and will doe; they

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neyther dare obey vniuſt command contrary to Gods word, and a good conſcience; nor yet rebelliouſly reſiſt vniuſt punniſhments; in both which they obey God.

But enough of this poynt, at leaſt in this place, where we haue as it were by the way occaſionally met with it, not purpoſely minded throughly to handle it, but onely as a branch of that morality of the Law of God, the whole bulke and body whereof is hewed at by the Antinomians, to cut it downe by the very rootes.

Reaſons why the Lords day is to bee ſanctified.

Onely let vs adde here a few reaſons and motiues, the more to ſtrengthen, and prouoke vs to the more diligent obſeruation of this great holy day of the Lord. One reaſon may bee taken from the compariſon betweene chriſtians vnder the new Teſtament, and the Iewes vnder the Old.

How exactly were the Iewes bound to keepe the Sabbath, as a memoriall of their deliuerance from *Egypt*, in token of their perpetuall thankefulneſſe? How much more then are we thus bound to ſanctifie the Lords day, in a perpetuall thankefull remembrance of our ſpirituall deliuerance from the boadage of ſin, ſathan, and hell, ouer which Chriſt triumphed manifeſtly in the day of his Reſurrection? Secondly, as the Sabbath day was giuen to the Iewes as a ſigne and meanes of their ſanctification. So the Lords day in the due ſanctifying of it in the vſe of the meanes, is a pregnant occaſion of our ſanctification, and that not only in regard of the ſame Ordinances attending vpon it, but as it is a perpetuall memoriall of Chriſts Reſurrection and in the faith and fact whereof is begun here not onely our ſanctification, but alſo our glorification and eternall Sabbath. Exod: 31.16. 17.

Ob. But if the *Eternall Sabbath* began in *Chriſts Reſurrection*, then what further vſe is there of a ſeauenth day weekely to keepe Sabbath in? Euery day now, yea our whole life time is a Sabbath vnto vs; therefore to keepe a ſeauenth day ſtill, is againſt the nature of the eternall Sabbath

hath begun in Christs Resurrection. And thus to keepe a seauenth still is to goe backe to the Iewish ceremony againe, which is abolished in Christs Resurrection.

Answ. Though the *Eternall Sabbath* began in Christs Resurrection, and is now eternally kept of *Christ* and of the *Church triumphant*: yet during the time of this life, which is measured by times and dayes, and in regard of the many corporall necessitys of it must bee maintained by the labours of euery mans particular calling in which regard the externall condition of christians differeth not from that of Gods people in the former Testament: our solemne keeping of the Sabbath is no lesse limited to certaine circumstances of time, as one day of seauen, then theirs was. Nor is this a complying with Iewish ceremonies againe. For their Sabbath was in part typicall: but ours is now the true eternall Sabbath, kept of christians according to Christs owne Ordinance, attempering it to the condition of our present necessity, who must as well worke for the good of our bodies, as solemnely rest for our soules good. And therefore Exod: 31.13. 17. Christs wisedome, being the same with his Fathers and his owne in the first institution of a seauenth day keeps still the same proportion, not altering the Commandement which sayth, *Six dayes shalt thou labour*, Only he hath altered the day because the typicall Sabbath must giue place to the true and eternall Sabbath which we now solemnly keepe on the first day of the weeke, as it were the first fruites of our eternall Sabbatisme, in heauen with Christ, though our whole life otherwise is the true Sabbatisme begun.

Againe it is the market day of our soules, wherein wee Esay 55.1. come to Gods house the market place, to buy the *Wine* and *Milke* of the word *without money, or money worth.*

How is that? By hearing and harekning to Gods word, that truth whereby wee are sanctified, *Iohn.* 17. 17. and to pray vnto him; thus by the *Word* and *Prayer* weare *sanctified. Harken diligently to me, and eate that which is good, and* Esay. 55.2. *let your soule delight it selfe in fatnes; Incline your eares, and*

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come vnto me, & heare, & your ſoule ſhall liue, & I will make an euerlaſting conenant with you, euen the ſure mercies of Dauid. Loe, the ſanctifying of the Sabbath, or Lords day in a diligent vſe of Gods Ordinances, is the meanes whereby the mercies of *Dauid* are made ſure vnto vs. And it is remarkeable, how the Holy Ghoſt doth poynt out Chriſts Reſurrection, by alledging and applying this place of the Prophet, *Act.* 13. 34. as thereby not obſcurely inſinuating the ſanctification of the day of the Lords returrection by a diligent harkning to the word of God, and reuerend vſing of other diuine Ordinances & duties of that day. And were it not, that the Lords day did ſucceede in place of the Sabbath, the Sabbath day of the Iewes being aboliſhed: what time for the meanes of our ſanctification & ſaluation were left vnto vs? were it not for the Lords day, we ſhould bee in a far worſe caſe, then the Iewes of old, as being left without opportunity & meanes of ſanctification, all which the Lords day miniſtreth vnto vs; without this, wee ſhould haue no market day for our ſpirituall prouiſion, & merchandize of our ſoules, wherein to buy the *pearle* of the *kingdome*, and to ſupply all our ſpirituall wants. And therefore the not well imploying and improuing our prouidence and diligence vpon this market day, doth expoſe vs to that cenſure, *Why ſtand ye idle in the market place all the day long?* Such are they, that eyther idle or trifle out the Lords day impertinently, or ſuch as prophane it with carnall pleaſures, as feaſting and banketing (a too common abuſe eſpecially amongſt our greater Citizens) alſo reuelling and ryoting, playes and enterludes, idle chat and communication, dicing, carding, & many ſuch vnchriſtianlike prophane paſtimes, which Chriſtians ſhould beware of & avoid all the dayes of the weeke, yea all the dayes of their life, much more on the Lords day, wherein the *foot* of our carnall affections ſhould be *turned away from doing* our *pleaſure on the Lords holy day, calling the Sabbath a delight, the holy of the Lord honourably, honouring him, not doing our owne wayes, nor finding of our own pleaſure, nor ſpeaking our own words.* This is *to delight our ſelues in the Lord, and ſo ſhall he cauſe vs to ride vpon the high places of the Earth, & feede vs with the heritage of Iacob; for the mouth of the Lord hath ſpoken it.*

Otherwise, if the due sanctification of this day be neglected, farewell all true christianity. If the spirituall prouition of this day be not carefully lookt after, and brought in, and locked vp, and fitly disposed and distributed for all the weeke, we shall with the *Prodigall* bring our soules to feed one empty huskes. And for men to heare the word that day, and when they haue done, to goe home, and not ruminate and conferre of it, but to spend the rest of this day in idle, or godlesse exercises: what is this, but as if a man should buy prouision at the market to serue himselfe and his family, all the weeke, and goe presently the same day, and calling idle companions together, spend and squander all vpon them at one sitting, and so come empty home? What shall we say then of the Papists, that allow of their profaine markets this day, and for spirituall commodities they haue none, but such as are painted, or giue an empty sound, as their long Latine *Matins* and *Masses*, whereby they haue quite shouldered out the preaching of the word of God; a faire pretence by long prayers to keep out preaching, that scarce Sermons may take place in the forenoone, muchlesse any at all in the afternoone, least there should not bee time enough to make vp a Sabbath for Sathan, which they consecrate to him in all kind of exorbitances and profuse carnality; that soe they may be vacant for theaters, and dancing as *Aug.* speaks; or for Cards, Tables, and reuelings, as *Leo* speakes, which is to keep the Sabbath of the golden Asse, as *Aug.* cals it, yea *Sabbatum Satana*, *Satans Sabbath*, for if it be not lawfull to doe the workes of our calling, which on the sixe dayes are lawfull: With what warrant can we do those things, which are sinfull, and therefore on noe day lawfull, as not comming within the compasse of any Calling at all? And if wee do any thing, to which wee haue not a lawfull calling, we are out of Gods Protection, according to that *Ps.* 91. 11. who cómands his Angels to keepe his Saints in all their lawfull wayes: but if men goe astray in the by paths of carnall and vnchristian courses, then Gods Angell is as ready with his sword drawn to cut them off; as *Ex.* 4. 24. *Num.* 22. 23.

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A third reason and motiue to stirre vs vp to the more carefull and diligent sanctification of the Lords day, may bee taken from the evill fruits and consequents, which we see do grow from the neglect thereof. For it is easie to obserue, and it is an obseruation infallible, that where the greatest profanation of the Lords day raigneth, there all kinde of iniquity and impiety doth most abound among such a people. Now where is this profanation greater, then when Prayer, together with the powerfull Ministery and preaching of the word, and administration of the Sacraments are most neglected, and scanted? what maruell then, if in such places, where the bankes of the publike Ordinances, together with the fruite thereof, to wit priuate familie-duties are wanting, an vniuersall deluge of all licentiousnes doe not ouerflow all? whereas on the contrary, where the Lords day is most duely and dutifully obserued and sanctified in a conscionable frequenting the holy assemblies in publick prayer, hearing the word faythfully preached, the Sacraments duely administred, and the like: there is not onely a beautifull face, but a sound body of religion to bee seene. Especially where a good Ministry and Magistracy are the ioynt pillars of the Corporation. So as from the right sanctification of the Lords day doth spring all holynes, and power of religion, whereby God is honoured, the commonwealth it selfe is made glorious, as being established and combined with the most firme bonds of pure religion, the Crowne and security of Kings and Kingdomes.

I might hereunto adde many more motiues, which though they bee necessary for these licentious times (if as well the remedies could bee indured, as the maladies cannot) yet I forbeare at this time, as not so suitable to this short discourse, wherein I feare already I haue bene too tedious; though occasioned, if not rather inforced by the importunate Antinomians, the enemyes of all true piety.

But to shut vp all in a word, let mee here giue the Reader one summary view of their absurd and impious Tenets.

Positions, that the *Antinomians* and such like *Libertines* and sectaries hold with their vsuall euasions and distinctions.

THese *Antinomians* teach, that *God sees no sin in his iustified Children, and though he know sin to be in them, yet he sees it not*; thus making God like to a blinde man, who seeth not those thinges, which he knoweth. And where wee obiect, God sees sin in his iustified Children, for hee reproues, and corrects them for it: they answere, *that particular congregations consist of a mixed multitude, some beliewers, some not, and vpon the vnbelieuers onely are the corrections and reproofes, and not on the other.* And when tis obiected, God saw sin, reproued and corrected it in *Dauid* a beliewer in Christ, who sayth *Psa.* 69.5. *Thou knowest my foolishnesse, and my sins are not hid from thee*: they answere with mayntaining, that *the iustification of the Saints before Christs death, and since, is not alike, but because there is great difference in the manifestation, to them before, and vs now: therefore there is a difference in their iustifying. God did see sin thorough the righteousnesse of Christ imputed vnto Dauid, but not through that which was imputed to Paul.* so they.

Obiect. But Paul himselfe prooueth, that the iustification of all the Saints, both before and since Christs death, is alike. But this they will not allow of, but still will haue euasions. *Ob.* But he sees their Sinnes daily, because dayly hee commands them to pray for pardon. To this they answere *that that Petition is to be sayed eyther onely for modestie, or else for the further manifestation of their iustification.* *Ob.* But doth iustification abolish Sin cleane out of a beliewer? *No, for then we should lye, 1 Ioh.* 1.8,10. *Ob.* But do you see sin in you, and doth not God see it? *No God sees it not, for hee lookes vpon vs onely in the righteousnesse of Christ; in that greene glasse all he lookes on in it, is greene.* And to this purpose they misapplie many speeches out of *Luther* on *Galat.*

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and others. *Ob.* But we are indeede perfectly iustified, but not perfectly sanctified in this life: because the righteousnesse whereby we are iustified is Perfect, inherent in Christ, and onely imputed vnto vs; but our sanctification is from Christ, and inherent in vs, not perfect in this life, but still imperfect. For that they answere, first, *that the Scripture speaking of sanctification, meaneth it in a large sense, comprehending iustification vnder it*; and so they will not admit, or very hardly, of that distinction betwixt iustification, and sanctification, but iumble them together. And secondly they say, *that a belieuer, is as perfect here, as euer hee shall bee hereafter, but onely in regard of manifestation*, and to that purpose they alledge this text, *Because as he is, so are wee in this world. Ioh.* 4.17.

Ob. But the Scripture euery where excites vs to grow in sanctification, and the more wee grow therein, the more assurance wee haue of our iustification. But this they deny, for they will not haue our sanctification to prooue our iustification, but that must bee manifest vnto vs onely by fayth.

Ob. But ought not a belieuer to walke in an holy course of life? That word, * *ought*, they cannot brooke, but they say *that he cannot but walke in an holy life.*

Ob. But what then is the rule of that holy life?

Answ. The matter of the Law, say they, *but not the Law, as it is a Law; for they are not vnder the Law; but vnder grace, and the Law is not giuen to a righteous man* 1 *Tim.* 1.9. *The Law of loue onely now setteth them a worke to walke in an holy life, for they are free now, not onely from the curse of the Law but also from it, as it is a commaund, or rule of life.*

And therefore they say, *They must bee farre from any thought of displeasing God at all by any thing they faile in; So as they must take heede of being cast downe for any failings.* Flat contrary both to the Apostles precept, and to the *Corinthians* practise, 1 *Cor.* 5. 1, 2. 3. 4. 5. and 2 *Cor.* 7. 9, 10, 11.

* One of them writ in a letter to an orthodox Minister, *It is vayne babling when men are cast downe to rayse them by duties, and flie daubing, to build men on doeings, though duties dyed in the bloode of Christ Then* Paul was a *babbler* in deede as the *Athenians* called him, who thus *raised by duties*: as Heb. 12.12.13.14 Then Peter was a daw who *built by duties*, 2 Pet. 1.5: to 15 we accordingly teach duties but disclame *merits*, as Christ teacheth vs Luc: 17. to he there commendeth duties but condemneth merits; So wee.

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Againe: *Neyther* (say they) *must we thinke of pleasing God at all in whole, or in part, by any thing at a[illegible] set vp a calfe of our owne works to dance abou[illegible]* like is their Rhetoricke, whereby they pe[illegible] pose vpon their Simple Disciples, who are like Reeds easily shaken with euery wind of nouell doctrines, such as tend to carnall liberty, & to possesse the soule with spirituall pride. But the *Scriptures* do not so teach vs Christ. Read 1. *Thes.* 4. 1. *Col.* 1. 10. 1 *Cor.* 7. 32 *Heb.* 11. 5 & 13. 16. which our *pleasing* of God (there commended) by weldoing, the fruite of a liuely fayth, is not meant of pleasing by way of satisfaction, for so Christ onely pleased God: but of acceptation in and through Christ. But if we shall once bee possessed with this conceit, that neyther our Sins *displease* God, nor our best sanctified actions do please him; what shall lete fraile and false flesh to become eyther as senselesse stockes and stones, or as sensuall beastes: putting no difference, nor making conscience of good and euill, when (I say) wee are perswaded, that neyther our best actions please God, nor our worst displease him? This is right *Stoicall doctrine, to bee affected with nothing at all, to repent of nothing, and to put no difference betweene the killing of a cocke and of ones father.* A doctrine which nature it selfe abhors, and the heathen Orator condemnes. These, and such like are the fowle errors that they hold. And whosoeuer holds not the same, they esteeme and affirme them to be in the dead fayth.

FINIS.